PALESTINE

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PICTURESQUE PALESTINE ARABIA AND SYRIA

THE COUNTRY · THE PEOPLE AND THE LANDSCAPE

BY

KARL GRÖBER

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From our very childhood on we have been familiar with the scenes of Biblical events. Each of us has created for himself pictures of the spots which he has read about in the Old and New Testament. But most of these pictures are based on the recollection of those in our school-books which, though they are indelibly stamped in the memories of childhood, do not in the least coincide with actual scenes. The painter's or draughtsman's imaginary view unconsciously distorts the real aspect and often even renders it bizarre and impossible. It is difficult, nay, nearly impossible, for the student to discover a connection between to-day and the times when Our Lord was still on earth in the Holy Land. It is also nearly impossible, when we are in the present-day miserable little ports of Tyre and Sidon, to imagine ourselves back in the fabulous splendour of the richest cities of Antiquity. The ruins of Babylon, or even of Nineveh, were hardly able to retain even a shadow of the magnificence that they once radiated. With but the exception of a few remnants all these towns with their towers, walls and temples are heaps of ruins. The villages in which once the Biblical characters dwelt and toiled have often changed their aspect during the course of the centuries. Even their old names are hardly recognizable in their mutilated forms. Only the great contours of the landscape have remained. But the garb of nature is no longer the same. Countries that once supported millions are now parched sand wastes. Mountains whose slopes were covered to the very summits now stand naked to their feet. The old canals fell in and agriculture disappeared with them. The rivers dried up or found new beds, the cities on their banks decayed. Much was destroyed by the wars that so often raged on the soil of the Orient. What has remained from the times of the Old and New Testament is but little. What is shown to the pious pilgrim in the Holy Land searching the sites of Biblical events will seldom survive severe criticism. But what does it matter if the real spot is perhaps a hundred paces off from that which is venerated by pious thoughts to-day? Is not here the very earth itself sacred? There is a strange atmosphere in these countries, and from their charm none can escape. The pictures in this volume show us the places made immortal by those who are spoken of in the Bible, as well as all those spots which played a rôle in Biblical countries since the days of Antiquity. For most of us, knowledge of the history of the Orient ceases with the destruction of Jerusalem, and it was only the Crusades that brought it back into the sphere of interest. Only few know how the sovereignty of Islam—which has now set its impress on the country for over twelve hundred years—changed the sacred places; how in the days following the destruction of the City

the external features of the landscape were modified, or what has been preserved of the different cultures that have perished.

It is necessary to give a short history of the single countries and to show how they developed from the earliest times to those of Our Lord and from then to the present, in order to make these relics of different centuries comprehensible. But this cannot be done by presenting a common history of Palestine, Syria, Mesopotamia and Arabia. Even if a single ruler guided the fate of all for a long time, nevertheless, each of these countries represents a unit for itself which again and again follows its own course for centuries. And their geographical character continually made for historical isolation. In addition to this, during the course of the centuries each of them attained to a zenith in the history of mankind, flashing forth meteor-like and then falling back into a darkness in which even the memory of great times died, states and cities decayed and finally the sand of the desert swept the very memory of their great names away. And yet they all still contain many visible memories that always arouse our interest, but which we cannot comprehend unless we consider their development separately and range the witnesses of great events in their proper order in history.

Situated between the Red Sea and the Persian Gulf lies Arabia, the greatest of all peninsulas. In the north it is encircled like a great horse-shoe by the once fertile district of Mesopotamia with its twin streams Euphrates and Tigris, by Syria and Palestine. Arabia is an enormous high plateau with waste deserts, many of which have never been crossed by the foot of man. The country is cut off from the sea by mountains, and it was only along the narrow coastal strip that towns and villages with their fields and gardens and a settled population could develop. In the interior numerous Bedouin tribes still move from place to place with their camel herds (the only wealth of these bold and frugal nomads), just as they did four thousand years ago. A few smaller or larger oases, mostly the seats of the powerful tribal chiefs, are scattered over the desert. The Bedouin is always moving. He wanders with his herds from one pasturage to another. During the rainy season he finds sustenance for them in the interior of the desert too. The rain causes sufficient nourishment to grow on the parched soil. But when the last drop has fallen and has rapidly evaporated the tribe must move on to where scanty nourishment can be found along the lower slopes of the mountains. Thus the Bedouins are continually on the move, continually quarrelling, and often enough having recourse to the vendetta. They are always ready to reap what the diligent peasant has laboriously sown and watered along the edge of the desert. Between the Arabian desert and the Persian mountains, Mesopotamia, one of the most ancient civilized countries of the world, stretches to the north-east. The two great twin streams Euphrats and Tigris flow through the vast flat basin of this country; still fertilizing it along their banks, whereas once they enriched the whole huge district by means of a network of canals and made it into one great granary. In the north the Taurus cuts off the country from Armenia and Asia Minor. Syria and little Palestine which belongs to it

geographically lie between the desert and the Mediterranean. Only the fertile district of the volcanic Hauran stretches like an oasis into the waste solitudes. Two great mountain ranges, those of Lebanon and Anti-Lebanon fringe the sea-shore with their spurs and extend to the Peninsula of Sinai with their fertile fields among the wooded slopes. Syria, like the Arabian peninsula, lacks great rivers. Only the Orontes of the ancients in the north of the country and the Jordan in its subsided depression (which runs through eastern Palestine between the mountains of Judah and Trans-Jordania) are of any importance. The strangest geological phenomenon of the whole district is the Dead Sea. This salt lake is nearly 400 metres below the level of the Mediterranean and a quarter of its contents consists of solids. It is the deepest spot known on earth. The connection with Africa, to which Arabia in its geological formation and climatic conditions belongs, is now cut by the Suez Canal. To the south the Sinai Peninsula rises above the Red Sea with the rugged mounts of Serbal and Sinai, the highest peaks in Arabia.

PALESTINE

The beginnings of the history of Palestine are still wrapped in darkness, and many students suggest that the ancestors of the ancient Hebrews lived as nomads in the great Arabian desert and only settled down in the country in the year 1200 B. C. The belief in Yahveh, the One God, raised the Chosen People above all nations of antiquity and caused them to move along another spiritual path than their heathen neighbours. We all know the historical development of the country from the Bible, and we are likewise familiar with the names of its kings and prophets. The magnificence of Jerusalem and her Temple in the days of Solomon projects its dazzling rays into our own times. But this all disappeared, and the days of the Old Testament have left few traces in the country. Only graves and cave tombs can be traced with certainty back to the times of ancient Israel. But a small part of the foundations of the old Temple remains. Here it is that the Jews still bewail the destruction of the Holy City. Otherwise, all that is left of that epoch are the remains of the old pools in and outside Jerusalem that once stored the water for the hot summer. To-day three pools near Bethlehem, called the Pools of Solomon, are being restored for the water-supply of Jerusalem. New excavations have at least traced the walls of ancient Jericho. In the year 302 B. C., Alexander the Great subjugated Judaea, and from that date on Hellenistic culture penetrated more and more into Palestine. After the conquest of Jerusalem by the Romans (63 B. C.), Roman culture found its way to Palestine. One recognizes the influence of foreign cultures in the three great tombs in the Valley of the Kidron. They betray Greek and Late Egyptian forms. The building activity of the Romans in the country was very great. Theatres, temples, baths and aqueducts rose everywhere in the towns and villages to the very fringe of the desert. Numerous ruins bear witness to their great scale, and such ruins as Gerasa and Amman to the east of the

Jordan and the graves of the rock city Petra in the south of the country, an old Nabataean town already decayed in the fourth century, still give an idea of the magnificence obtaining in the country in the days of Christ. Herod the Great, who ornamented Jerusalem with the most beautiful buildings, built himself a palace in Samaria. Its graceful columns breathe the spirit of the purest Hellenism. Jerusalem was destroyed (70 A. D.). Not a stone remained standing. A new Roman city was built on the ruins and did not even retain the old name. Where formerly the Temple of the Only God stood, a temple was erected to Jupiter, and no Jew was allowed to set foot in the town under penalty of death. On the fall of the old city, all the spots which held memories of the work and death of Christ in Jerusalem disappeared and were only preserved in tradition. Nevertheless, early Christendom grew stronger in spite of all persecutions, and as early as the third century after the death of the Master, crowds of pilgrims came to visit the sacred places. Under the rule of the Emperor Constantine the Great, Jerusalem became a purely Christian town and heathendom disappeared completely in the countryside. Judaism was pushed into the background. A few of its communities just managed to survive in Galilee where they prayed and taught in the old synagogues built in the Greco-Roman style, as the ruins of such a building in Capernaum show us. After the finding of the Cross by the Empress Helena extensive Christian building operations began. Over the spot where Constantine supposed the grave of Christ to be, the emperor erected a magnificent church which was consecrated in 336. But unluckily only a few remnants remain as it was burnt by the Persians in 614. However, the Church of the Nativity in Bethlehem has remained unchanged from the period of this Early Christian architecture and retains its old form in our own days. It is a large basilica with five aisles and trifoil-shaped apse, the model for so many other churches in the Holy Land, which completely disappeared during the troubles and wars of later periods. The numerous convents and monasteries that sprang up everywhere caused a great development of religious life. These religious settlements hid in the wild and remote valleys and ravines of the desert. Like the monasteries of Thessaly and Athos they resemble castles clinging in dreadful solitude to the steep rocky sides of the mountains. Even when they were first built their situation was isolated. Such foundations dating from that epoch of purest Christianity, which have always been occupied by pious monks, still exist to-day in Mâr Sâbâ and in the convents on Mount Quarantana on which Jesus is said to have spent the forty days of his fast. The prosperity of the country was not destined to last long for the Persian king Chosroes II., who took the country from the East Roman emperors, completely destroyed many edifices erected by the Christians. Several of the churches became heaps of ruins. Fourteen years later the Greeks succeeded once more in obtaining possession of Jerusalem for a short time. But they could not oppose the irresistible attacks of the Arabs. In 637 the Caliph Omar took the town after a stubborn defence, and with him Arabic culture and art became predominant.

The Christians and their religion were tolerated by the new master; nevertheless many a church was converted into a mosque, and the Crescent replaced the Cross. The outward appearance of the country speedily changed. The light, elegant architecture of the Arabs replaced the massive Byzantine structures. The first great edifices of Islam—the Dome of the Rock and its smaller and more graceful twin the Chain Dome—arose on the site of the old Temple of Solomon over the naked rocks of the great Altar of Burnt Offering, "the Rock hovering over the Abyss", and at the same time the Aksa Mosque, a second sanctuary, was erected on the Place of the Rock. Both the Dome of the Rock (a cupola building) and the Aksa Mosque (a basilica) are probably modelled on the plan of the buildings that once stood on their site, and the Arab architects made use of many a column and detail of former epochs. The Place of the Temple was continually embellished during the course of the centuries: halls enclose the vast square, steps lead through graceful arcades to the Dome of the Rock and the whole site is covered with chapels and wells: charming jewels of Islamic architecture. All the spell of the Orient surrounds this spot. But there was to be no rest for the Holy Land. One Islamic dynasty followed on the heels of another; political conditions became more and more confused, and the religious differences between the Christians (who had remained in the sacred spots and were again supported by the Greeks) and Mohammedan rulers became greater and greater. The complaints of bad treatment of Christian pilgrims grew louder and more emphatic till the whole of the Occident joined to wrest the Holy Land from the Infidels. Enthusiasm for the sacred cause produced the first successes of the Crusade. Jerusalem fell in 1099 and Godfrey of Bouillon was proclaimed king of Jerusalem. The Christians were hardly able to hold the country for 200 years. Quarrels and dissensions paralysed and weakened the pious movement and in 1291, after the fall of Acre, the last point of support in the country where the flower of Christian knighthood had poured forth their blood was lost. But Frankish domination left many traces in Palestine. In Jerusalem the Church of the Holy Sepulchre was enlarged, a new and strange building was erected over the Tomb of the Virgin, in Hebron, Samaria, Nazareth and other spots, mighty ecclesiastical edifices were built which were either destroyed later or turned into mosques. Fortified castles supported the rule of the Christians in all parts of the country. Many of them still exist as ruins, such as the great castle of Karak on the Dead Sea, the castles in Tiberias, on Lake Gennesaret and in Caesarea on the sea. Even in Jerusalem many architectural fragments remind one of the Frankish art of fortification. After the Franks retired, Palestine always remained an Islamic country. Her rulers often changed and permanent wars destroyed more and more of the sacred relics. In 1516 the Turks conquered the country and she remained in their hands till but a short while ago. The Napoleonic adventure of 1799 and Egyptian sovereignty from 1831—1840 were only intermezzi of no particular importance. It is impossible to say how Palestine will develop under the new régime.

SYRIA

Nature bestowed numerous and good harbours on the narrow Syrian coastal strip. Peninsulas with islands off their coasts favoured the founding of seafaring towns. Thus Tyre and Sidon, the capitals of the clever and bold trading nation, the Phoenicians, were built at an early date on the Syrian shore. As they were colonists and founders of cities they became the first intermediaries between the much older cultures of the Egyptians and Babylonians on the one hand and of the Occident on the other. The overpopulation of the country forced them to found colonies for which there was only room in the west, and thus the Phoenicians, as did the Jews later on, became the agents between Occident and Orient. From Phoenicia and from their greatest colony Carthage they sailed to Sicily, Spain, England, and the German amber coast. Greek authors attribute to them many inventions such as navigation, culture of the vine, the invention of glass and letters. In the Bible their towns are mentioned as examples of magnificence and wealth, and it was they who supplied Solomon with the precious cedar for the Temple. Sidon, at first of greater importance and the mother-town of Carthage, was soon outstripped by the island city of Tyre which long defended itself successfully against the Assyrians. After a siege of five years King Shalmaneser had to retire, and it was only Nebuchadnezzar who was finally able to include the city within the limits of the Babylonian Empire after a siege of thirteen years. The Persians had their chief naval ports and strongest maritime fortresses in Phoenicia, and thus it was imperative for Alexander to take Tyre if his rear was to be covered. He sat down before the city for seven months and it was only after he had built a dam—which is still recognizable to-day, though widened and partly covered with sand—that he was able to lay his hand on the Persian naval base. Although the city was practically destroyed, it soon recovered and still played a rôle in the history of Syria up to the twelfth century. Then it decayed, and to-day it is but a sad little town where hardly a stone reminds one of its old greatness. Only the numerous rock tombs in its vicinity betray its erstwhile importance. Persian rule was succeeded by Greek, and again a period of great prosperity began for Syria. In the north on the Orontes the great capital Antioch was founded. Damascus, which had already been the capital of a mighty state, became conspicuous in history again as a trading centre and a connecting link between the East and the West. In the year 64 B. C. the Romans subjugated the Seleucide Empire. Syria became a province of the great empire and Roman and Oriental splendour united in the numerous thriving cities. There is hardly one of the large ruined cities of the whole of Antiquity that shows us so distinctly to-day the picture of an ancient acropolis as does Baalbek on its heights. This is the Heliopolis of the ancients with its Temple of the Sun; already famous in the times of the Romans. In the desert arose the fairy-like town of Palmyra which at a very early period was a central caravan trading station of Syria. It was here in the 3rd century A. D. that that kingdom developed which

became celebrated under Zenobia who was defeated by the Romans and who as a prisoner graced the triumphal procession in Rome. Palmyra crumbled to ruins. The Roman rule lasted till well into the 7th century. Before Constantine had recognized Christianity as a state religion, numerous Christian communities had arisen who built churches on the basilica plan for the requirements of their religion. Their ruins are still to be found throughout the country. During the 6th century enormous edifices were often built, such for instance, as the four-aisled church in Kalaciman, around those spots where the strangest of all Christian ascetics spent their lives doing penance on solitary columns exposed to wind and weather. The most flourishing period of Christianity lasted till the year 611. The Persians under the Sassanian Chosroes II. invaded Syria and drove the East Romans out of the country. A severe blow had been struck at Christianity, and the short rule of the Byzantines, who were able to subjugate the Persians once more, could not again strengthen the country so much as to enable it to withstand a new enemy. Under their great caliph Omar, the Arabs conquered the whole of Syria. The Byzantines were totally defeated on the Yarmûk in 636 and Damascus fell into the hands of the new master. This was not to the disadvantage of the city. The Omaiyades, who were a magnanimous and intelligent line of rulers, transferred their court to this city and made it a centre of a flourishing social life. The largest mosque of Islam was erected on the ruins of an ancient Christian church and completed with great magnificence. Antique columns from the temples of the country and gold and precious woods were employed: were almost too lavishly used. In the mosque itself a chapel was erected around the shrine containing the head of John the Baptist. The building was often destroyed but always rose like a phoenix out of the ruins. Those strange hunting-lodges of the caliphs, such as Quesseir Amra with its gay frescos or Mshatta with its stone blocks carved so beautifully as to resemble filigree work, arose at the edge of the desert. The Omaiyad rule only lasted till the middle of the 8th century, whereupon a period of unrest and dissension among the successors followed. The seat of the Caliphate was removed from Damascus to Bagdad where it gradually lost its power over Syria. Side dynasties arose and perished and religious sects like the Druses and Assassins added to the internal troubles of the country. Thus the Crusaders found an easy prey. Antioch fell in the year 1098 and then in rapid succession the whole of Syria; only Damascus could never be taken. The Franks did not stay long in the country. Saladin's victories undermined their power, and all attempts to remain in Syria were in vain. The departure of the Crusaders did not bring peace. In the 13th century tribes of the Kharezmians devastated the unhappy country. Then the Mongols under Hûlagû plundered Syria till the intrepid Mameluke Beybars drove them out again. But the prosperity of the country had vanished when the bloody Mongolian prince Timur erected his pyramids of sculls in the Orient. Damascus suffered terribly and lost her scholars and celebrated armourers whom the Mongol transplanted to his capital Samarkand. Syria's rôle in history was played. In 1516

it submitted to the Turks, and the country remained Turkish—with the exception of a few years of Egyptian rule—till the end of the Great War.

MESOPOTAMIA

The beginnings of the history of the country between the Euphrates and Tigris are dark. The most ancient inhabitants were the Sumerians, a non-Semitic people who dwelt in stately cities on the lower reaches of the Euphrates. Of these early days about 4000 B. C. we hear of Chaldean Ur which was the home of the patriarch Abraham and we hear of other names in the Bible from that dim period. Numerous town kingdoms sprang up and they were continually struggling one with another till finally the hand of an energetic monarch, Hammurabi of Babylon, was able to found a strong united kingdom in the south of Mesopotamia. To the north the kingdom of Assur on the upper Tigris grew stronger and stronger during the period of about 1500 B. C. To-day the ruins of this first important city in Assyria bear witness to its power and greatness. Later on the residence was moved to Calah and Nineveh. A long struggle began between Babylon and Assur for the hegemony. The Assyrians were the victors and soon their active kings held sway over all the country between Persia and the Mediterranean. The restless city of Babylon was destroyed in 689 by Sennacherib, but his son Asarhaddar rebuilt it in a most beautiful manner. The Assyrian Empire was unable to withstand the attacks of the Medes. This new power took Nineveh and totally destroyed it in 606. Assyria was completely vanquished, but the Chaldean Nabopolassar erected a new empire in Babylonia and another period of prosperity began for the capital. Nebuchadnezzar beautified the city with temples and gateways, and the recently excavated Ishtar Gate with its magnificent coating of glazed tiles was erected during his reign. The second Babylonian Empire did not last long. The Persian king Cyrus entered Babylon as victor as early as 589 B. C., and the Persians remained the masters of all Mesopotamia and Syria till Alexander the Great also destroyed their empire. The mounds of ruins of the mighty ancient Mesopotamian cities are still characteristic of the landscape. Scattered along the banks of the Euphrates and Tigris the eyes of the traveller are attracted by them from afar. Excavations during the 19th century brought the old cities of Babylon and Assur to light again and our knowledge of their plan and buildings is continually increasing. The Zikkurats, enormous temple towers with huge terraces, gateways with gigantic winged monsters having bearded human heads, private houses and palaces emerge from the ruins of Babylon, Assur Nimrud and the other colossal cities. But much remains to be found, and on the ruins of Nineveh stands Nebi Mûsâ with the sanctuary of Jonah by whom the city had been cursed. Thus all successful excavating in Nineveh is hindered. The times between Alexander's successors, the Seleucids, till up to the Arab invasions are a series of complicat-

ed and confused events and by no means sufficiently investigated. The Romans became the heirs of the Seleucids, but their inheritance was very burdensome. The Parthians, a powerful Iranic tribe of nomads, came into contact with the frontiers of the Roman Empire on the Euphrates. Thus there were enough points of friction to prevent the two from living in peace side by side. The Sassanidae continued the struggle against the Romans. They were in full possession of Southern Mesopotamia where their energetic rulers had their residence in Ctesiphon. Centuries of contact with the Romans had introduced many innovations to the Orientals. The construction of brick and mortar vaulting, which the Romans developed to perfection, was imitated by the Arsacidae and Sassanidae, and the enormous palace halls were erected which are still preserved in Hatra (built about 200 A. D.) and in Ctesiphon, the mighty hall of which was vaulted in about 250. A new epoch dawned for the Orient. The Arabs took Ctesiphon in 637 and the Sassanid Empire soon disappeared. The last great epoch of the country began. When after the dispersal of the Omaiyads the Abbassides established a residence in Bagdad, a final period of prosperity began for the country of the twin streams. Bagdad became under the Caliphs the fairy-tale city of the Arabian Nights. All arts were revived, and once more edifices arose on the banks of the Tigris in all the splendour of their Oriental colouring and beauty, and it was in Samarra about 850 that the caliph Muttavakkil built a huge palace with enormous mosques and strange minarets which remind one of the ancient Babylonian temple towers. And it was in those days that the wise caliph Harun-al-Rashid was living. But yet the period of Arab sovereignty was only apparently one of prosperity. The Arabs could conquer but not stave off decay. As the power of the caliphs waned, the country declined more and more, and the restless nomad invaders from the east gradually destroyed the old magnificence that had always attracted the predatory peoples of the East. And after, in addition to these, the Mongolians had devastated the country during the 13th and 14th centuries, the silence of death reigned where once there was life and prosperity. Turkish rule was of no avail. The canals fell in or were choked up and the desert pushed its way further and further over the fields which in ancient days busy hands had made fertile and kept fertile.

ARABIA

Arabia is the home of the Semites and herein lay its great historical destiny. From this store-house of humanity fresh hordes of nomadic Arabs continued to penetrate into the neighbouring territories and settled there. As early as 3000 B. C. the penetration of the neighbouring countries by the Semites had begun and whenever the poor and unfertile country was over-populated new crowds were forced to leave their home and emigrate to Syria or even Egypt. It was from Arabia that the tribes of Israel went to Palestine, though according

to the Bible this was by way of Chaldea. The information one has of all these migrations is of a very uncertain character, and we know still less about the history of the continual wars and quarrels of the nomadic Bedouins in the interior of the peninsula It was only on the edges that states could be established which had a regular course of development that may be treated from an historical point of view. In Antiquity there was only a narrow coastal strip that was important in the whole huge peninsula, namely on the shores of the Red Sea. Here flourished as early as a thousand years before the birth of Christ the mighty states of the Sabeans and Mineans. The former, whose queen once gained the affections of Solomon, were a trading people who effected the interchange of goods between India, Egypt and the Mediterranean countries. It was only when Alexandria monopolized the trade of India that the kingdom in Yemen lost its importance. It is said that fabulous riches were accumulated in Arabia Felix, "Happy Arabia", and one may readily understand why the insatiable Romans endeavoured, though unsuccessfully, to subjugate the country. But they were only able to conquer the empire of the Nabataeans in the north with its capital Petra and to impose their culture there, as the well-preserved remains of tombs and buildings in this desert city prove. All that is preserved from the times of the Sabeans and Mineans are inscriptions and scanty remains of interesting water-works in the south of the country. Not much more than fragments of walls of the castles and temples of which these inscriptions tell us now remain. Arabia only becomes historically interesting for the rest of the world with the appearance of Mohammed the Prophet. It was he who united the tribes of his country by his new religion and inspired them to deeds that revolutionized the Orient from within and recast it in a new form. Mecca, that had always been sacred because of its ancient cult of the Caaba, and Medina, where the Prophet is buried, became the spiritual centres of an ever spreading Islamism. The pilgrimage to Mecca, which each of the Faithful had to undertake once in his life, served as a tie within the religion which soon encircled half the world. The Caliphs first had their seat in Medina, but soon transferred their residence to the great cities they conquered. The country of their original home became of secondary importance. After the Omaiyads had moved to Damascus Arabia was only a mere province of the great Islamic state. For us it always remained a country of fairy-tales and the «Arabian Nights», and our knowledge about it is but small. Arabia is still one of the least explored districts of the world. It is still almost impossible for Europeans to travel in the interior of the country. The infidel is still strictly forbidden to set foot in the sacred cities of Mecca and Medina. We must be satisfied with the meagre reports about the country to obtain which many a bold explorer has lost his life. This fairy-land only exists in our imagination. But the reality seems to outdo fancy. Nowhere in the world are there places of such romantic beauty as Sanaa and many other spots in Yemen. Here we find the Orient in its pristine state at the birthplace of Islam.

Only a single Christian enclave survived the storms of all the centuries. From the middle of the 4th century anchorites had settled in the gorges of Sinai. At the beginning the bold hermits suffered very much, and many died the death of a martyr. But since the Emperor Justinian (530) had turned the Monastery of St. Catherine at the foot of Jebel Mûsâ into a stronghold the monks were able to remain there in safety. The solitude and their hospitality, which was also accorded to the Moslems, was their best safeguard. Thus it was that a small Christian community could flourish modestly in the heart of Islam on a little spot that is equally sacred to Jew, Christian and Moslem.

INDEX OF NAMES AND PLACES

Acre 183—199
Ain Musa 300
Aleppo 237—239
Arabia 276 304
Arbela 251
Arabian Desert 293, 301
Artâs 116
Assur 256—258

Baalbek 229—235
Babylon 254—255
Bagdad 273
Bethlehem 100—112, 114
Beyrout 212, 213
Borsippa 259

Cana 174
Capernaum 180
Carmel 190—192
Cedars of Lebanon 216, 217
Chidr Elias 247
Ctesiphon 268

Damascus 218—228
Dead Sea 140
Desert of Judah 126—128
132, 133
Diârbekr 244—246

El Arîsh 125
El Galil 279
El Hagari 285

Gaza 124
Gennesaret, Lake of 185, 188, 189

Habra 264
Hebron 118—123
Hısn Kef 250
Hôsn Suleiman 203

Jaffa 200, 201
Jacob's Well 164
Jericho 129, 137—139
Jerusalem
Castle of David 10
Chamber of the Last Supper 27
Church of the Holy Sepulchre
12—25
Church of the Tomb of the
Virgin 76—79
Citadel 1
Dome of the Ascension and
Mosque 86, 87
Ecce Homo Arch 61
Gates and City Wall 70—75
Gethsemane 82—85
Gordon's Tomb 26
Grotto of Jeremiah 97
Jewish Tombs 88—93
Mohammedan Tombs 94—96
Place of the Temple 28—53
Pool of the Patriarch 11
Street Scenes 63—69
Via Dolorosa 60
Views 2—9, 98, 99
Wailing Place of the Jews 54-58
Jiddah 292
Judah, Desert of 126—128,
132, 133

Kalat 145
Kerbêla 269
Kerkûk 265
Koweit 277

Lebanon 214, 215

Ma'ân 141
Magdala 187
Mâr Sâbâ 148—156
Medîna 287—288
Mecca 290—292
Mesopotamia 241—245
Mocha 286
Môsul 263, 266
Mshatta 202
Muscat 276

Nâbulus 158
Nazareth 175—179
Nebi Yûnus 261, 262
Nebi Mûsâ 130, 131
Nimrûd 260
Nineveh 261, 262

Palestine 1—201
Palmyra 240—243
Petra 302—304
Pools of Solomon 115

Râmallâh 114
Ramleh 181
Redaa 278

Samaria 165—171
Sâmarrâ 267
Sanaa 280—284
Sheikh Adi 270
Sidon 208—211
Sinai 294—299
Syria 202—243

Tabor 182
Taiz 289
Takrit 252
Tiberias 183, 186
Tripoli 236
Tyre 205—207

Urfa 248

Wâdi En Nar 146, 257

Zenobia 253

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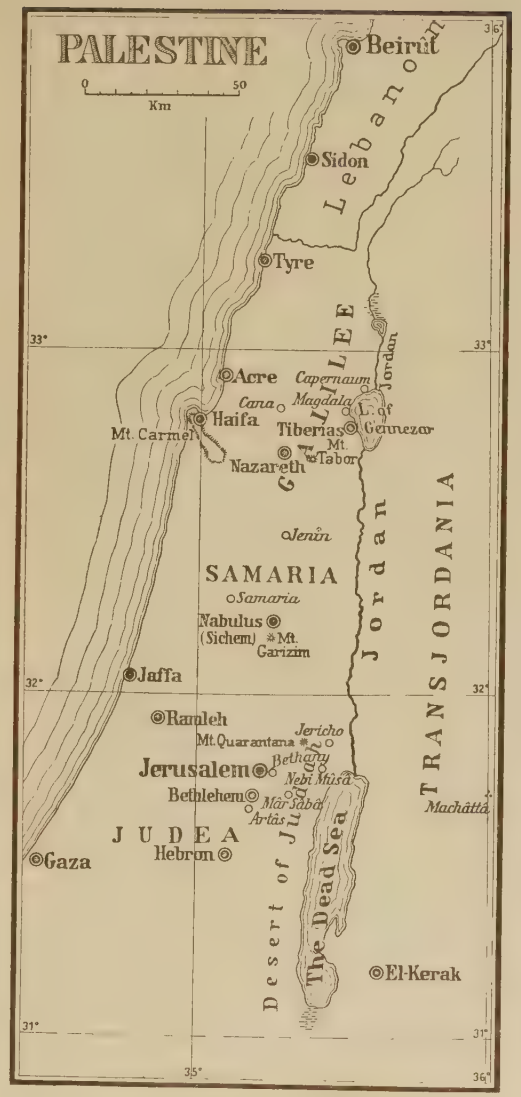
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GALILEE
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Acre
Capernaum
Cana
Magdala
L. of Gennezar
Haifa
Mt. Carmel
Tiberias
Mt. Tabor
Nazareth
Jenîn
SAMARIA
Samaria
Nabulus (Sichem)
Mt. Garizim
Jordan
TRANSJORDANIA
Jaffa
Ramleh
Mt. Quarantana
Jericho
Bethany
Jerusalem
Nebi Mûsâ
Bethlehem
Mâr Sâbâ
Artâs
Machâttâ
JUDEA
Hebron
Gaza
Desert of Judea
The Dead Sea
El-Kerak
33°
32°
31°
35°
36°

TURKESTAN
ASIA MINOR
ARMENIA
Hisn Kef
Diarbekr
Urfa
Aleppo
Mosul
Nineveh
Chudr Elias
Nimrud
Kirkuk
Hatra
Assur
Takrit
Samarrâ
Cyprus
Hoesn
Suleiman
Tripolis
Halebiye (Zenobia)
Palmyra
Mesopotamia
Beirût
Baalbek
Sidon
Tyre
Damascus
Gerasa
Syrian Desert
Hauram
Euphrat
Bagdad
Ctesiphon
Kerbelâ
Birs
Babylon
Tigris
Irak
PERSIA
Jerusalem
The Dead Sea
Port Said
El-Arish
El-Kerak
Petra
Ma'an
Cairo
Ain Musa
Pen. of Sinai
Jebel Mûsâ
Basra
El Koweit
EGYPT
Nile
ARABIA
EL HEJAZ
Assuan
Medina
Mecca
Dschidda
OMAN
Maskat
El Roba el Khali
YEMEN
El Hagari
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Redâa
Gariye el Galil
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Jerusalem. Citadel

Jérusalem. La Citadelle

Jerusalem. Citadelle

Gerusalemme. La Cittadella

Jerusalén. La Ciudadela

Jerusalem. View of the City from the Mount of Olives

Jérusalem vue du haut du mont des Oliviers

Jerusalem. Blick auf die Stadt vom Ölberg

Gerusalemme. Veduta della città dal Monte degli Ulivi

Jerusalén. Vista de la ciudad desde el Monte de los Olivos

Jerusalem. View of the City from Mount Zion

Jérusalem vue du haut du mont Sion

Jerusalem. Blick auf die Stadt vom Berge Sion

Gerusalemme. Veduta della città dal Monte Sion

Jerusalén. Vista de la ciudad desde el Monte Sión

Jerusalem. Place of the Temple

Jérusalem. La place du Temple

Jerusalem. Blick auf den Tempelplatz

Gerusalemme. Veduta sulla piazza del Tempio

Jerusalén. Vista del Atrio del Templo

Jerusalem. Church of the Holy Sepulchre

Jérusalem, L'église du Saint-Sépulcre

Jerusalem. Blick auf die Hl. Grabkirche

Gerusalemme. Veduta sulla Chiesa del Santo Sepolcro

Jerusalén. La Iglesia del Santo Sepulcro

Jerusalem. View of the Place of the Temple from the Valley of the Kidron

Jérusalem. La place du Temple vue de la vallée du Cédron

Jerusalem. Blick vom Kidrontal auf den Tempelplatz

Gerusalemme. Veduta sulla piazza del Tempio dalla valle del Cedrone

Jerusalén. Vista del Atrio del Templo desde el Valle del Cedrón

Jerusalem. Walls. Place of the Temple

Jérusalem. Murs de la place du Temple

Jerusalem. Mauern am Tempelplatz

Gerusalemme. Le mura sulla piazza del Tempio

Jerusalén. Muros en el Atrio del Templo

Jerusalem. View of the Castle of David from the Church of the Holy Sepulchre

Jérusalem. Le château de David, vu de l'église du Saint-Sépulcre

Jerusalem. Blick von der Grabeskirche auf die Davidsburg

Gerusalemme. Veduta sulla Rocca di Davide dalla Chiesa del Sepolcro

Jerusalén. Vista de la Fortaleza de David desde la Iglesia del Santo Sepulcro

Jerusalem. Corner of the Place of the Temple

Jérusalem. Un coin de la place du Temple

Jerusalem. Winkel am Tempelplatz

Gerusalemme. Un angolo della piazza del Tempio

Jerusalén. Esquina del Atrio del Templo

Jerusalem. Castle of David

Jérusalem. Le château de David

Jerusalem. Die Davidsburg

Gerusalemme. La Rocca di Davide

Jerusalén. La Fortaleza de David

Jerusalem. Patriarch's Pool with Church of the Holy Sepulchre

Jérusalem. L'étang des Patriarches et l'église du Saint-Sépulcre

Jerusalem, Der Patriarchenteich mit Grabkirche

Gerusalemme Lo Stagno dei Patriarchi con la Chiesa del Sepolcro

Jerusalén El Estanque de los Patriarcas y la Iglesia del Santo Sepulcro

Jerusalem. Church of the Holy Sepulchre, Façade Jérusalem. La façade de l'église du Saint-Sépulcre

Jerusalem. Hl. Grabkirche. Fassade

Gerusalemme. La Chiesa del Santo Sepolcro, Facciata Jerusalén. Fachada de la Iglesia del Santo Sepulcro

Jerusalem. Church of the Holy Sepulchre, Portal Jérusalem. Le portail de l'église du Saint-Sépulcre

Jerusalem. Hl. Grabkirche. Portal

Gerusalemme. La Chiesa del Santo Sepolcro. Portale Jerusalén. Portal de la Iglesia del Santo Sepulcro

Jerusalem. Church of the Holy Sepulchre, Main Dome

Jérusalem. La coupole principale de l'église du Saint-Sépulcre

Jerusalem. Hl. Grabkirche. Hauptkuppel

Gerusalemme. La Chiesa del Santo Sepolcro. La cupola maggiore

Jerusalén. Iglesia del Santo Sepulcro. Bóveda principal

Jerusalem. Church of the Holy Sepulchre,
Chapel of the Agony of the Virgin

Jérusalem. L'église du Saint-Sépulcre.
La chapelle des Douleurs

Jerusalem. Hl. Grabkirche. Schmerzenskapelle

Gerusalemme. La Chiesa del Santo Sepolcro.
La Cappella dei Dolori

Jerusalén. Iglesia del Santo Sepulcro.
Capilla de la Agonía

Jerusalem. Church of the Holy Sepulchre, Golgatha

Jérusalem. L'église du Saint-Sépulcre. Golgatha

Jerusalem. Hl. Grabkirche. Golgatha

Gerusalemme. La Chiesa del Santo Sepolcro. Il Golgota

Jerusalén. Iglesia del Santo Sepulcro. Gólgota

Jerusalem. Church of the Holy Sepulchre, Chapel of the Invention of the Cross

Jérusalem. L'endroit de l'invention de la Sainte Croix

Jerusalem. Hl. Grabkirche. Ort der Kreuzauffindung

Gerusalemme. La Chiesa del Santo Sepolcro. Il posto dove fu ritrovata la Croce

Jerusalén. Iglesia del Santo Sepulcro. Cripta en donde Santa Elena encontró la Verdadera Cruz

Jerusalem. Church of the Holy Sepulchre, Stone of Unction

Jérusalem. Église du Saint-Sépulcre La Pierre de l'Onction

Jerusalem. Hl. Grabkirche. Salbenstein.

Gerusalemme. La Chiesa del Santo Sepolcro. La pietra dell'unzione

Jerusalén. Iglesia del Santo Sepulcro. Piedra de la Unción

Jerusalem. Church of the Holy Sepulchre, Entrance to the Chapel of the Holy Sepulchre

Jérusalem. Entrée de la chapelle funéraire

Jerusalem. Hl. Grabkirche. Eingang zur Grabkapelle

Gerusalemme. La Chiesa del Santo Sepolcro. Ingresso alla Cappella del Sepolcro.

Jerusalén. Iglesia del Santo Sepulcro. Entrada de la Capilla del Santo Sepulcro

Jerusalem. Church of the Holy Sepulchre, Choir of the Greek Cathedral

Jérusalem. Intérieur du chœur grec

Jerusalem. Hl. Grabkirche. Im Griechenchor

Gerusalemme. La Chiesa del Santo Sepolcro. Nel Coro dei Greci

Jerusalén. Iglesia del Santo Sepulcro. En el Coro de la Iglesia Griega

Jerusalem. Church of the Holy Sepulchre. Catholicon

Jérusalem. Église du Saint-Sépulcre Le Catholicon

Jerusalem. Hl. Grabkirche. Katholikon

Gerusalemme. La Chiesa del Santo Sepolcro Reparto cattolico

Jerusalén. Iglesia del Santo Sepulcro Católicón

Jerusalem. Church of the Holy Sepulchre, Chapel of St. Helena

Jérusalem. La chapelle de Sainte-Hélène

Jerusalem. Hl. Grabkirche. Helenakapelle

Gerusalemme. La Chiesa del Santo Sepolcro. La Capella di Sant'Elena

Jerusalén. Iglesia del Santo Sepulcro. Capilla de Santa Elena

Jerusalem. Church of the Holy Sepulchre, Praying Monk

Jérusalem. Église du Saint-Sépulcre. Moine priant auprès de la "Véritable Longueur du Christ"

Jerusalem. Hl. Grabkirche. Mönch an der "Wahren Länge Christi" betend

Gerusalemme. La Chiesa del Santo Sepolcro. Un frate assorto in preghiera presso la "Vera Lunghezza di Cristo"

Jerusalén. Iglesia del Santo Sepulcro. Monje orando

Jerusalem. Abyssinian village on the roof of the Church of the Holy Sepulchre

Jérusalem. Village abyssin sur le toit de l'église du Saint-Sépulcre

Jerusalem. Abessinierdorf auf dem Dach der Hl. Grabkirche

Gerusalemme. Villaggio Abissino sul tetto della Chiesa del Santo Sepolcro

Jerusalén. Aldea de Abisinios en el techo de la Iglesia del Santo Sepulcro

Jerusalem. Abyssinian Priests

Jérusalem. Prêtre abyssin

Jerusalem. Abessinischer Priester

Gerusalemme. Sacerdote Abissino

Jerusalén. Sacerdote abisinio

Jerusalem. Gordon's Grave of Christ

Jérusalem. Le tombeau du Christ de Gordon

Jerusalem. Gordons Grab Christi

Gerusalemme. Il Sepolcro di Cristo di Gordon

Jerusalén. Santo Sepulcro de Gordon

Jerusalem. Chamber of the Last Supper

Jérusalem. La salle de la Sainte Cène

Jerusalem. Abendmahlssaal

Gerusalemme. La sala dell'Ultima Cena

Jerusalén. Sala de la Santa Cena

Jerusalem. Entrance to the Place of the Temple

Jérusalem. Entrée de la place du Temple

Jerusalem. Eingang zum Tempelplatz

Gerusalemme. L'ingresso alla piazza del Tempio

Jerusalén. Entrada del Atrio del Templo

Jerusalem. Entrance to the Place of the Temple — Jérusalem Entrée de la place du Temple

Jerusalem. Eingang zum Tempelplatz

Gerusalemme. L'ingresso alla piazza del Tempio — Jerusalén. Entrada del Atrio del Templo

Jerusalem. View of the Place of the Temple from the west

Jérusalem. La place du Temple vue du côté de l'ouest

Jerusalem. Blick auf den Tempelplatz von Westen

Gerusalemme. Veduta della piazza del Tempio da ponente

Jerusalén. Vista del Atrio del Templo del lado Oeste

Jerusalem. Place of the Temple

Jérusalem. La place du Temple

Jerusalem. Der Tempelplatz

Gerusalemme. La piazza del Tempio

Jerusalén. El Atrio del Templo

Jerusalem. Dome of the Rock and Dome of the Chain

Jérusalem. Dôme du Roc et Dôme de la Chaîne

Jerusalem. Felsendom und Kettendom

Gerusalemme. Il Duomo della Roccia ed il Duomo delle Catene

Jerusalén Catedral de la Roca y Catedral de la Cadena

Jerusalem. Dome of the Rock

Jérusalem. Le Dôme du Roc

Jerusalem. Der Felsendom

Gerusalemme. Il Duomo di Roccia

Jerusalén. Catedral de la Roca

Jerusalem. Dome of the Rock. Interior

Jérusalem. Intérieur du Dôme du Roc

Jerusalem. Innenansicht des Felsendoms

Gerusalemme. Veduta interna del Duomo di Roccia

Jerusalén. Interior de la Catedral de la Roca

Jerusalem. Dome of the Rock. Interior

Jérusalem. Intérieur du Dôme du Roc

Jerusalem. Innenansicht des Felsendoms

Gerusalemme. Veduta interna del Duomo di Roccia

Jerusalén. Interior de la Catedral de la Roca

Jerusalem. Dome of the Rock. Portal

Jérusalem. Portail du Dôme du Roc

Jerusalem. Portal am Felsendom

Gerusalemme. Portale del Duomo di Roccia

Jerusalén. Portal de la Catedral de la Roca

Jerusalem. Pulpit in the Place of the Temple

Jérusalem. Chaire sur la Place du Temple

Jerusalem. Kanzel auf dem Tempelplatz

Gerusalemme. Pulpito sulla piazza del Tempio

Jerusalén. Pulpito en el Atrio del Templo

Jerusalem. Dome of the Chain

Jérusalem. Le Dôme de la Chaîne

Jerusalem. Kettendom. Durchblick

Gerusalemme. Il Duomo della Catena

Jerusalén. Vista de la Catedral de la Cadena

Jerusalem. Place of the Temple

Jérusalem. Place du Temple. Encadrement de porte

Jerusalem. Tempelplatz. Torumrahmung

Gerusalemme. Piazza del Tempio. Cornice d'una porta

Jerusalén. Atrio del Templo. Puerta

Jerusalem. Arcades in the Place of the Temple

Jérusalem. Arcades de la Place du Temple

Jerusalem. Arkaden auf dem Tempelplatz

Gerusalemme. Porticati sulla piazza del Tempio

Jerusalén. Arcadas en el Atrio del Templo

Jerusalem. Chapel in the Place of the Temple

Jérusalem. Chapelle de la Place du Temple

Jerusalem. Kapelle auf dem Tempelplatz

Gerusalemme. Cappella sulla piazza del Tempio

Jerusalén. Capilla en el Atrio del Templo

Jerusalem. El Aksa Mosque

Jérusalem. Mosquée d'El Aqsa

Jerusalem. Aqsamoschee

Gerusalemme. La Moschea d'Aqsa

Jerusalén. Mezquita de Aqsa

Jerusalem. Minaret. El Aksa Mosque

Jérusalem. Minaret de la mosquée d'El Aqsa

Jerusalem. Minaret an der Aqsamoschee

Gerusalemme. Un minareto della Moschea d'Aqsa

Jerusalén. Minarete de la Mezquita de Aqsa

Jerusalem. Place of the Temple

Jérusalem. Place du Temple

Jerusalem. Auf dem Tempelplatz

Gerusalemme. Sulla piazza del Tempio

Jerusalén. En el Atrio del Templo

Jerusalem. Golden Gate

Jérusalem. Porte Dorée

Jerusalem. Das Goldene Tor

Gerusalemme. La Porta d'Oro

Jerusalén. La Puerta Dorada

Jerusalem. Chapel in the Place of the Temple

Jérusalem. Chapelle sur la Place du Temple

Jerusalem. Kapelle auf dem Tempelplatz

Gerusalemme. Cappella sulla piazza del Tempio

Jerusalén. Capilla en el Atrio del Templo

Jerusalem. Fountain in the Place of the Temple

Jérusalem. Fontaine sur la Place du Temple

Jerusalem. Brunnen auf dem Tempelplatz

Gerusalemme. Fontana sulla piazza del Tempio

Jerusalén. Fuente en el Atrio del Templo

Jerusalem. View of the Place of the Temple — Jérusalem. Coup d'œil sur la Place du Temple

Jerusalem. Durchblick auf den Tempelplatz

Gerusalemme. Colpo d'occhio sulla piazza del Tempio — Jerusalén. Vista del Atrio del Templo

Jerusalem. View of the Dome of the Rock

Jérusalem. Vue du Dôme du Roc

Jerusalem. Blick auf den Felsendom

Gerusalemme. Veduta sul Duomo di Roccia

Jerusalén. Vista de la Catedral de la Roca

Jerusalem. Fountain Chapel in the Place of the Temple Jérusalem. Chapelle de puits sur la Place du Temple

Jerusalem. Brunnenkapelle auf dem Tempelplatz

Gerusalemme La Cappella delle Fontane sulla piazza del Tempio Jerusalén. Capilla de la Fuente en el Atrio del Templo

Jerusalem. Arcades in the Place of the Temple — Jérusalem. Arcades de la Place du Temple

Jerusalem. Arkaden auf dem Tempelplatz

Gerusalemme. I Portici della piazza del Tempio — Jerusalén. Arcadas en el Atrio del Templo

Jerusalem. Place of the Temple and Mount of Olives

Jérusalem. Place du Temple et mont des Oliviers

Jerusalem. Tempelplatz mit Ölberg

Gerusalemme. La piazza del Tempio col Monte degli Ulivi

Jerusalén. Atrio del Templo y Monte de los Olivos

Jerusalem. View of the Mount of Olives from the Place of the Temple

Jérusalem. Le mont des Oliviers vu de la Place du Temple

Jerusalem. Blick vom Tempelplatz auf den Ölberg

Gerusalemme. Il Monte degli ulivi visto dalla piazza del Tempio

Jerusalén. El Monte de los Olivos visto del Atrio del Templo

Jerusalem. Wailing Place of the Jews — Jérusalem. Le mur des Lamentations des Juifs

Jerusalem. Klagemauer der Juden

Gerusalemme. Il muro delle Lamentazioni degli Ebrei — Jerusalén. Muro de las Lamentaciones de los Judíos

Jerusalem. Jews at the Wailing Place of the Jews

Jérusalem. Juifs au pied du mur des Lamentations

Jerusalem. Juden an der Klagemauer

Gerusalemme. Ebrei presso il Muro delle Lamentazioni

Jerusalén. Judíos cerca del Muro de las Lamentaciones

Jerusalem. Jews going to Synagogue

Jérusalem. Juifs se rendant à la synagogue

Jerusalem. Juden auf dem Gang zur Synagoge

Gerusalemme. Ebrei che s'avviano alla Sinagoga

Jerusalén. Judíos que se dirigen a la Sinagoga

Jerusalem. Small Synagogue at the Wailing Place of the Jews

Jérusalem. Petite synagogue au dessus du mur des Lamentations

Jerusalem. Kleine Synagoge über der Klagemauer

Gerusalemme. Piccola Sinagoga al disopra del Muro delle Lamentazioni

Jerusalén. Pequeña Sinagoga sobre el Muro de las Lamantaciones

Jerusalem. Jews at the Wailing Place

Jérusalem. Juifs au pied du mur des Lamentations

Jerusalem Juden an der Klagemauer

Gerusalemme. Ebrei presso il Muro delle Lamentazioni

Jerusalén Judíos cerca del Muro de las Lamentaciones

Jerusalem. Market at the Gate of Herod

Jérusalem. Marché près de la porte d'Hérode

Jerusalem Markt am Herodestor

Gerusalemme. Mercato presso la Porta di Erode

Jerusalén Mercado cerca de la Puerta de Herodes

Jerusalem. Via dolorosa

Jérusalem. Via dolorosa

Jerusalem. Via dolorosa

Gerusalemme. La Via Dolorosa

Jerusalén. Via Dolorosa

Jerusalem. Ecce Homo-Arch

Jérusalem. L'Arc de l'ecce-homo

Jerusalem. Ecce Homo-Bogen

Gerusalemme. L'Arcata dell'Ecce Homo

Jerusalén. Arcada Ecce Homo

Jerusalem Street scene

Jérusalem. Une rue

Jerusalem Straßenbild

Gerusalemme Il movimento nella strada

Jerusalén Vista de una calle

Jerusalem. Bazar

Jérusalem. Un bazar

Jerusalem. Bazar

Gerusalemme. Bazar

Jerusalén. Bazar

Jerusalem. Street scene

Jérusalem. Une rue

Jerusalem. Straßenbild

Gerusalemme. Il morimento nella strada

Jerusalén. Vista de una calle

Jerusalem. Street scene

Jérusalem. Une rue

Jerusalem. Straßenbild

Gerusalemme. Una strada

Jerusalén. Vista de una calle

Jerusalem. Front Door of a returning Mecca Pilgrim

Jérusalem. Porte de la maison d'un pèlerin revenant de la Mecque

Jerusalem. Haustüre eines heimkehrenden Mekkapilgers

Gerusalemme. La porta di casa di un pellegrino che torna dalla Mecca

Jerusalén. Puerta de la casa de un peregrino que vuelve de la Meca

Jerusalem. Mosque guard on the Mount of Olives

Jérusalem. Gardien de la mosquée du mont des Oliviers

Jerusalem. Moscheewächter auf dem Ölberg

Gerusalemme. Guardiano addetto alla Moschea sul Monte degli Ulivi

Jerusalén. Guardián de la Mezquita en el Monte de los Olivos

Jerusalem. Street scene

Jérusalem. Une rue

Jerusalem. Straßenbild

Gerusalemme. Una strada

Jerusalén. Vista de una calle

Jerusalem. Fountain

Jérusalem. Fontaine

Jerusalem. Brunnen.

Gerusalemme. Fontana

Jerusalén. Fuente

Jerusalem. City Wall seen from the Mount of Olives

Jérusalem. L'enceinte de la ville vue du haut du mont des Oliviers

Jerusalem. Stadtmauer vom Ölberg gesehen

Gerusalemme. Le mura della città viste dal Monte degli Ulivi

Jerusalén. Muros de la ciudad vistos desde el Monte de los Olivos

Jerusalem. City Wall and Gate of St. Stephen

Jérusalem. Muraille de la ville près de la porte de St-Étienne

Jerusalem. Stadtmauer am Stephanstor

Gerusalemme. Le muro della città presso la Porta di Santo Stefano

Jerusalén. Muro de la ciudad en la Puerta de San Esteban

Jerusalem. Dung Gate

Jérusalem. La porte des Ordures

Jerusalem. Das Misttor

Gerusalemme. La Porta del letame

Jerusalén. La Puerta del Muladar

Jerusalem. Damascus Gate

Jérusalem. Porte de Damas

Jerusalem. Damaskustor

Gerusalemme. La Porta di Damasco

Jerusalén. La Puerta de Damasco

Jerusalem. Gate of Zion

Jérusalem. Porte de Sion

Jerusalem. Sionstor

Gerusalemme. La Porta di Sion

Jerusalén. La Puerta de Sion

Jerusalem. Golden Gate

Jérusalem. Porte Dorée

Jerusalem. Goldenes Tor

Gerusalemme. La Porta d'Oro

Jerusalén. Puerta Dorada

Jerusalem. Church of the Tomb of the Virgin

Jérusalem. Tombeau de la Vierge

Jerusalem. Grabkirche Mariä

Gerusalemme. Il Sepolcro di Maria

Jerusalén. Iglesia del Sepulcro de la Virgen

Jerusalem. Church of the Tomb of the Virgin. Interior

Jérusalem. Intérieur du tombeau de la Vierge

Jerusalem. Inneres der Grabkirche Mariä

Gerusalemme. Interno nella Chiesa del Sepolcro di Maria

Jerusalén. Interior de la Iglesia del Sepulcro de la Virgen

Jerusalem. Staircase, Tomb of the Virgin

Jérusalem. Escalier du tombeau de la Vierge

Jerusalem. Treppe am Mariengrab

Gerusalemme. La Scala del Sepolcro di Maria

Jerusalén. Gradas en el Sepulcro de la Virgen

Jerusalem. Church of the tomb of the Virgin. Portal

Jérusalem. Portail du tombeau de la Vierge

Jerusalem. Portal der Grabkirche Mariä

Gerusalemme. Portale del Sepolcro di Maria

Jerusalén. Portal de la Iglesia del Sepulcro de la Virgen

Jerusalem. Jacob's Tomb on Mount Zion — Jérusalem. Tombeau de Jacob sur le mont Sion

Jerusalem. Grab Jacobs auf dem Berge Sion

Gerusalemme. Il Sepolcro di Giacobbe sul Monte Sion — Jerusalén. Sepulcro de Jacob en el Monte Sion

Jerusalem. Pool of Siloah, Minaret

Jérusalem. Minaret près de l'étang de Siloé

Jerusalem. Minaret am Teiche Siloe

Gerusalemme. Minareto sullo stagno di Siloe

Jerusalén. Minarete en el Estanque de Siloe

Jerusalem. Mount of Olives with Garden of Gethsemane

Jérusalem. Le mont des Oliviers et le Jardin de Gethsémani

Jerusalem. Ölberg mit Garten Gethsemane

Gerusalemme. Il Monte degli Ulivi coll'Orto di Getsemane

Jerusalén. Monte de los Olivos y el Huerto de Gethsemaní

Jerusalem. Garden of Gethsemane

Jérusalem. Le jardin de Gethsémani

Jerusalem. Der Garten Gethsemane

Gerusalemme. L'Orto di Getsemane

Jerusalén. El Huerto de Gethsemani

Jerusalem. Entrance to the Garden of Gethsemane

Jérusalem. Entrée du Jardin de Gethsémani

Jerusalem. Eingang zum Garten Gethsemane

Gerusalemme. Ingresso all'Orto di Getsemane

Jerusalén. Entrada del Huerto de Gethsemani

Jeruselem. Garden of Gethsemane

Jérusalem. Les abords du Jardin de Gethsémani

Jerusalem. Am Garten Gethsemane

Gerusalemme. Nei pressi dell'Orto di Getsemane

Jerusalén. En el Huerto de Gethsemani

Jerusalem. Mosque on the Mount of Olives — Jérusalem. Mosquée sur le mont des Oliviers

Jerusalem. Moschee auf dem Ölberg

Gerusalemme. Moschea sul Monte degli Ulivi — Jerusalén. Mezquita en el Huerto de los Olivos

Jerusalem. Chapel of the Ascension on the Mount of Olives

Jérusalem. La chapelle de l'Ascension sur le mont des Oliviers

Jerusalem. Himmelfahrtskapelle auf dem Ölberg

Gerusalemme. La Capella dell'Assunzione sul Monte degli Ulivi

Jerusalén. Capilla de la Asunción en el Monte de los Olivos

Jerusalem. Valley of Johoshaphat with Jewish Graves

Jérusalem. Vallée de Josaphat et tombeaux Juifs

Jerusalem. Tal Josaphat mit jüdischen Gräbern

Gerusalemme. La Valle di Giosafat con sepolture ebraiche

Jerusalén. Valle de Josafat y tumbas de judíos

Jerusalem. Jewish Grave in the Valley of Johoshaphat

Jérusalem. Tombeau juif dans la vallée de Josaphat

Jerusalem. Jüdisches Grab im Tal Josaphat

Gerusalemme. Una tomba ebraica nella Valle di Giosafat

Jerusalén, Tumba Judía en el Valle de Josafat

Jerusalem. View of the Valley of the Kidron

Jérusalem. Coup d'œil sur la vallée du Cédron

Jerusalem. Blick ins Kidrontal

Gerusalemme. Veduta della Valle del Cedrone

Jerusalén. Vista del Valle del Cedrón

Jerusalem. Ancient Jewish Graveyard in the Valley of the Kidron

Jérusalem. Monuments funéraires datant de l'antiquité juive dans la vallée du Cédron

Jerusalem. Altjüdische Grabdenkmäler im Kidrontal

Gerusalemme. Antichi monumenti sepolcrali ebraici nella Valle del Cedrone

Jerusalén. Antiguos mausoleos judíos en el Valle del Cedrón

Jerusalem. Tomb of Absalom in the Valley of the Kidron

Jérusalem. Tombeau d'Absalon dans la vallée du Cédron

Jerusalem. Absalonsgrab im Kidrontal

Gerusalemme. Il sepolcro di Assalonne nella valle del Cedrone

Jerusalén. Sepulcro de Absalón en el Valle del Cedrón

Jerusalem, Grotto of St. James in the Valley of the Kidron

Jérusalem. Tombeau de Jacob dans la vallée du Cédron

Jerusalem. Jakobsgrab im Kidrontal

Gerusalemme. La tomba di Giacobbe nella Valle del Cedrone

Jerusalén. Sepulcro de Jacob en el Valle del Cedrón

Jerusalem. Mohammedan Grave

Jérusalem. Tombeau mahométan

Jerusalem. Muhamedanisches Grab

Gerusalemme. Tomba maomettana

Jerusalén. Tumbas mahometanas

Jerusalem. Mohammedan Cemetery near the City Wall

Jérusalem. Cimetière mahométan près du mur de la ville

Jerusalem. Muhamedanischer Friedhof an der Stadtmauer

Gerusalemme. Cimitero maomettano presso le mura della città

Jerusalén. Cementerio mahometano contiguo a los muros de la ciudad

Jerusalem. Mohammedan Graves near the City Wall

Jérusalem. Tombeaux mahométans près du mur de la ville

Jerusalem. Muhamedanische Gräber an der Stadtmauer

Gerusalemme. Sepolcri maomettani presso le mura della città

Jerusalén. Tumbas mahometanas cerca de los muros de la ciudad

Jerusalem. Grotto of Jeremiah

Jérusalem. Grotte de Jérémie

Jerusalem. Jeremiashöhle

Gerusalemme. La Grotta di Geremia

Jerusalén. La Gruta de Jeremias

Jerusalem. View of the City from the Valley of the Kidron

Jérusalem vue de la vallée du Cédron

Jerusalem. Blick auf die Stadt vom Kidrontal

Gerusalemme. Veduta sulla città dalla Valle del Cedrone

Jerusalén. Vista de Jerusalén desde el Valle de Cedrón

Jerusalem. View of Bethlehem from the Mount of Olives

Bethléem vu du haut du mont des Oliviers

Jerusalem. Blick vom Ölberg auf Bethlehem

Gerusalemme. Veduta di Betlemme dal Monte degli Ulivi

Jerusalén. Vista de Belén desde Monte de los Olivos

Bethlehem

Bethléem

Bethlehem

Betlemme

Belén

Bethlehem

Bethléem

Bethlehem

Betlemme

Belén

Bethlehem. Church of the Nativity

Bethléem. L'église de la Nativité

Bethlehem. Geburtskirche

Betlemme. La Chiesa della Natività

Belén. Iglesia de la Natividad

Bethlehem. Church of the Nativity. Interior

Bethléem Intérieur de l'église de la Nativité

Bethlehem. Innenansicht der Geburtsgrotte

Betlemme. Veduta interna della Chiesa della Natività

Belén. Interior de la Iglesia de la Natividad

Bethlehem. Service in the Church of the Nativity

Bethléem. Service divin dans l'église de la Nativité

Bethlehem. Gottesdienst in der Geburtskirche

Betlemme. Una Messa nella Chiese della Natività

Belén. Servicio religioso en la Iglesia de la Natividad

Bethlehem. Birthplace of Christ

Bethléem. L'endroit de la naissance du Christ

Bethlehem. Geburtsstätte Christi

Betlemme. Il luogo ove nacque Gesù

Belén. Lugar del Nacimiento de Cristo

Bethlehem. Worshippers in the Church of the Nativity

Bethléem. Fidèles priant dans l'église de la Nativité

Bethlehem. Beter in der Geburtskirche

Betlemme. I fedeli nella Chiesa della Natività

Belén. Fieles orando en la Iglesia de la Natividad

Bethlehem. Entrance to the Grotto of the Nativity

Bethléem. Entrée de la Grotte de la Nativité

Bethlehem. Am Eingang zur Geburtsgrotte

Betlemme. L'ingresso alla Grotta della Natività

Belén. Entrada de la Gruta de la Natividad

Bethlehem. Main Entrance of the Church of the Nativity

Bethléem. Entrée principale de l'église de la Nativité

Bethlehem. Der Haupteingang zur Geburtskirche

Betlemme. L'ingresso principale alla Chiesa della Natività

Belén. Entrada principal de la Iglesia de la Natividad

Bethlehem. Market Scene

Bethléem. Un jour de marché

Bethlehem. Marktbild

Betlemme. Mercato

Belén. En el mercado

Bethlehem. Market in front of the Church of the Nativity

Bethléem. Le marché devant l'église de la Nativité

Bethlehem. Markt vor der Geburtskirche

Betlemme. Mercato dinanzi alla Chiesa della Natività

Belén. Mercado delante de la Iglesia de la Natividad

Bethlehem. Camels drinking

Bethléem. Chameaux à l'abreuvoir

Bethlehem. Kamele an der Tränke

Betlemme. Cammelli all'abbeveratoio

Belén. Camellos en el abrevadero

Bethlehem. Married woman from Bethlehem — Bethléem. Femme mariée de Bethléem

Bethlehem. Verheiratete Frau aus Bethlehem

Betlemme. Donna maritata di Betlemme — Belén. Mujer de Belén

Girl from Râmallâh

Jeune fille de Râmallâh

Mädchen aus Râmallâh

Ragazza di Râmallâh

Muchacha de Râmallâh

Tomb of Rachel

Tombeau de Rachel

Grab der Rahel

La tomba di Rachele

La Tumba de Raquel

Pools of Solomon

Les étangs de Salomon

Die Salomonischen Teiche

I Laghi di Salomone

Los Estanques de Salomón

Artâs and the Gardens of Solomon

Artâs et les Jardins de Salomon

Artâs und die Salomonischen Gärten

Artâs ed i Giardini di Salomone

Artâs y los Jardines de Salomón

Bethany

Bethania

Betania

Béthanie

Betania

Hebron

Hébron

Hebron

Hebron

Hebrón

Hebron. Street Scene

. Hébron. Une rue

Hebron. Straßenbild

Hebron. Una Strada

Hebrón. Una calle de Hebrón

Hebron. Courtyard

Hébron. Une cour de maison

Hebron. Hofwinkel

Hebron. Aspetto di un cortile

Hebrón. Esquina de un patio

Hebron. Haram

Hébron. Le Haram

Hebron. Am Haram

Hebron. Sull'Haram

Hebrón. En el Harén

Hebron. Street Scene

Hébron. Une rue

Hebron. Straßenbild

Hebron. Una Strada

Hebrón. Vista de una calle

Hebron. Haram, Stairs

Hébron. Escalier conduisant au Haram

Hebron. Treppe zum Haram

Hebron. La scalinata dell'Haram

Hebrón. Escalera del Harén

Gaza

Gaza

Gaza

Gaza

Gaza

El-Arish Oasis

Oasis d'el-Arîsch

Oase el-Arîsch

L'oasi di el-Arîsch

Oasis el-Arisch

Desert of Judah

Le désert de Juda

Wüste Juda

Il deserto di Giuda

Desierto de Judea

Desert of Judah

Le désert de Juda

Wüste Juda

Il deserto di Giuda

Desierto de Judea

Khân, scene of the Parable of the Good Samaritan

Le chan du bon Samaritain

Chan des barmherzigen Samariters

Il Chan del buon Samaritano

Chan del Piadoso Samaritano

Rock Monastery on Mount Quarantana

Couvent dans les rochers du mont Quarantana

Felsenkloster im Berg Quarantana

Convento tra le roccie del monte Quarantana

Monasterio en las rocas del monte Quarentana

Nebi Mûsâ

Nebi Mûsâ

Nebi Mûsâ

Nebi Mûsâ

Nebi Musâ

Nebi Mûsâ. Tomb of Moses

Nebi Mûsâ. Tombeau de Moïse

Nebi Mûsâ. Am Mosesgrab

Nebi Mûsâ. Presso la tomba di Mosè

Nebi Musâ. Tumba de Moises

Tombs in the Desert of Judah

Tombeaux dans le désert de Juda

Gräber in der Wüste Juda

Sepolcri nel deserto di Giuda

Tumbas en el Desierto de Judea

Tombs in the Desert of Judah

Tombeaux dans le désert de Juda

Gräber in der Wüste Juda

Sepolcri nel deserto di Giuda

Tumbas en el Desierto de Judea

Steep Bank of the Jordan

Le bord escarpé du Jourdain

Steilufer des Jordans

La scarpata del Giordano

Abruptas márgenes del Jordan

The Jordan

Le Jourdain

Der Jordan

Il Giordano

El Jordan

Place of Christ's baptism in the Jordan — L'endroit où le Christ fut baptisé dans le Jourdain

Taufstelle Christi am Jordan

Il posto ove avvenne il battesimo di Cristo nel Giordano — Lugar del Jordan en donde Cristo fué bautizado

The Gardens of Jericho

Les jardins de Jéricho

Die Gärten von Jericho

I giardini di Gerico

Los jardines de Jérico

Jericho. Mosque

Jéricho. La mosquée

Jericho. Moschee

Gerico. La Moschea

El Valle de Jérico. Mezquita

The Ruins of Jericho

Les ruines de Jéricho

Die Ruinen von Jericho

Le rovine di Gerico

Las ruinas de Jerico

The Dead Sea

La mer Morte

Das Tote Meer

Il Mare Morto

El Mar Muerto

Ma'ân. Thunderstorm (morning)

Ma'ân. Morgengewitter

Ma'ân. Tempesta mattutina

Ma'ân. Orage du matin

Ma'ân. Tempestad por la mañana

Gerasa. Colonnade

Gerasa. Portique

Gerasa. Säulenhalle

Gerasa. Una porticato

Gerasa. Pórtico

Gerasa. Ruins of a Temple

Gerasa. Ruines d'un temple

Gerasa. Tempelruine

Gerasa. Rovine di un tempio

Gerasa. Ruinas de un templo

Village in Transjordania

Village en Transjordanie

Dorf in Transjordanien

Paese nella Transgiordania

Aldea de Transjordania

El-Kerak on the Dead Sea

El-Kerak sur la mer Morte

El-Kerak am Toten Meer

El-Kerak sul Mare Morto

El-Kerak en el Mar Muerto

Wâdi en-Nâr

Ouâdi en-Nâr

Wâdi en-Nâr

Il Wâdi en-Nâr

Wâdi en-Nâr

Mâr Sâbâ. Greek Monastery

Mâr Sâbâ. Couvent grec

Mâr Sâbâ. Griechisches Kloster

Mâr Sâbâ. Convento greco

Mâr Sâbâ. Monasterio griego

Mâr Sâbâ. Buttresses of the Monastery Church

Mâr Sâbâ. Contreforts de l'église du couvent

Mâr Sâbâ. Strebepfeiler an der Klosterkirche

Mâr Sâbâ. I pilastri della chiesa del convento

Mâr Sâbâ. Contrafuertes de la Iglesia del Monasterio

Mâr Sâbâ. Tower of Eudoxia and Monastery

Mâr Sâbâ. Tour d'Eudoxie et bâtiments du couvent

Mâr Sâbâ. Turm der Eudoxia und Klosterbauten

Mâr Sâbâ. La torre di Eudossia ed altri edifizi del convento

Mâr Sâbâ. Torre de Santa Eudosia y Edificios del Monasterio

Mâr Sâbâ. Corner of the stairs

Mâr Sâbâ. Un coin de l'escalier

Mâr Sâbâ. Treppenwinkel

Mâr Sâbâ. Angolo caratteristico della scalinata

Mâr Sâbâ. Rincón de la escalera

Mâr Sâbâ. Monastery courtyard

Mâr Sâbâ. La cour du couvent

Mâr Sâbâ. Im Klosterhof

Mâr Sâbâ. Nel cortile del convento

Mâr Sâbâ. Patio del Convento

Mâr Sâbâ. Chrysorrhoa's Chapel

Mâr Sâbâ. Chapelle de Chrysorrhoas

Mâr Sâbâ. Chrysorrhoaskapelle

Mär Säbä. La cappella di Chrysorrhoas

Mâr Sâbâ. Capilla de Chrysorrhoas

Mâr Sâbâ. Monastery Sacristy

Mâr Sâbâ. La sacristie du couvent

Mâr Sâbâ. Klostersakristei

Mâr Sâbâ. La sagrestia del convento

Mâr Sâbâ. Sacristia del Convento

Mâr Sâbâ. Portico

Mâr Sâbâ. Porche

Mâr Sâbâ. Torhalle

Mâr Sâbâ. Un porticato

Mâr Sâbâ. Pórtico

Mâr Sâbâ. View of a Monastery Cell

Mâr Sâbâ. Une cellule du couvent

Mâr Sâbâ. Blick auf eine Klosterzelle

Mâr Sâbâ. Veduta di una cella

Mâr Sâbâ. Una celda del convento

Mâr Sâbâ. Palm of St. Sabas

Mâr Sâbâ. Palmier de saint Sabas

Mâr Sâbâ. Palme des Hl. Sabas

Mâr Sâbâ. La palma di S. Saba

Mâr Sâbâ. La Palma de San Sabas

Wâdi en Nâr

Ouâdi en Nâr

Wâdi en Nâr

Il Wâdi en Nâr

Wâdi en Nâr

Nabulus

Naplouse

Nabulus

Nabulus

Nabulus

Nabulus. Chan

Nabulus. Chan

Naplouse. Un khān

Nabulus. ´Un Chan

Nabulus. Khan

Nabulus. Chapel of the Rijâl el'Amud

Naplouse. Sanctuaire des Ridjâl el-Amoûd

Nabulus. Heiligtum Ridschâl el-Amud

Nabulus. Il santuario di Ridschâl el-Amud

Nabulus. El Santuario de Ridschâl el-Amud

Nabulus. Mohammedan Cemetery

Naplouse. Cimetière mahométan

Nabulus. Muhamedanischer Friedhof

Nabulus. Cimitero maomettano

Nabulus Cementerio mahometano

Jenîn. Mosque courtyard

Dschenîn. Cour de la mosquée

Dschenîn. Moscheehof

Genîn. Cortile della Moschea

Dschenîn. Patio de una Mezquita

Jacob's Well near Sichem

Le puits de Jacob près de Sichem

Der Jacobsbrunnen bei Sichem

La fontana di Giacobbe presso Sichem

La Fuente de Jacob en Sichem

Jenîn. Mosque

Djénîn. La mosquée

Dschenîn. Moschee

Genîn. Moschea

Dschenîn. Mezquita

Samaria

Samarie

Samaria

Samaria

Samaria

Samaria. Herod's Hippodrome

Samarie. L'hippodrome d'Hérode

Samaria. Blick auf das Hippodrom des Herodes

Samaria. Veduta dell'ippodromo di Erode

Samaria. El Hipódromo de Herodes

Samaria. Ruins of Herod's Palace

Samarie. Ruines du palais d'Hérode

Samaria. Ruinen vom Palaste des Herodes

Samaria. Rovine del Palazzo di Erode

Samaria. Ruinas del palacio de Herodes

Samaria. Ruins of the Church of St. John

Samarie. Ruines de l'église de St.-Jean

Samaria. Ruine der St. Johanneskirche

Samaria. Rovine della chiesa di San Giovanni

Samaria. Ruinas de la Iglesia de San Juan

Samaria. Mosque in the former Crusaders' Church

Samarie. L'ancienne église des croisés transformée en mosquée

Samaria. Moschee in der ehemaligen Kreuzfahrerkirche

Samaria. Moschea eretta nella chiesa che appartenne ai Crociati

Samaria. Mezquita en la antigua Iglesia de los Cruzados

Samaria. View from the ruins of Herod's Palace

Samarie. Vue des ruines du palais d'Hérode

Samaria. Ansicht von den Ruinen des Herodespalastes

Samaria. Veduta sulle rovine del Palazzo di Erode

Samaria. Vista desde las Ruinas del palacio de Herodes

Village in Samaria

Village de Samarie

Dorf in Samaria

Villaggio in Samaria

Aldea de Samaria

Mountains in Hauran

Montagnes du Haourân

Berge im Hauran

Montagne nell'Hauran

Montaña en Hauran

Landscape in Samaria

Paysage de Samarie

Landschaftsbild in Samaria

Paesaggio in Samaria

Paisaje de Samaria

Cana

Cana

Kana

Cana

Canaán

Nazareth

Nazareth

Nazareth

Nazaret

Nazareth

Nazareth. Church of the Annunciation

Nazareth. **L'église** de l'Annonciation

Nazareth. Verkündigungskirche

Nazaret. La Chiesa dell'Annunciazione

Nazareth. Iglesia de la Anunciación

Nazareth. Well in the courtyard of the Church of the Annunciation

Nazareth. Fontaine dans la cour de la cathédrale de l'Annonciation

Nazareth. Brunnen im Hofe der Verkündigungskirche

Nazaret. La fontana nel cortile della Chiesa dell'Annunciazione

Nazareth. Fuente en el patio de la Iglesia de la Anunciación

Nazareth. Capital of a destroyed Crusaders Church, 12the century

Nazareth. Chapiteau d'une église des croisés détruite. XIIe siècle

Nazareth. Kapitell einer zerstörten Kreuzfahrerkirche, 12. Jahrhundert

Nazaret. Capitello di una chiesa già appartenente ai Crociati ed ora distrutta. Secolo XII

Nazareth. Capitel de una iglesia de los Cruzados, siglo 12

Nazareth. Mary's Well

Nazareth. Fontaine de la Vierge

Nazareth. Marienbrunnen

Nazaret. La Fonte di Maria

Nazareth. La Fuente de la Virgen

Capernaum. Ruins of a synagogue

Capharnaüm. Ruines d'une synagogue

Kapernaum. Ruinen einer Synagoge

Capernaum. Rovine di una Sinagoga

Cafarneum. Ruinas de una Sinagoga

Tower of Ramleh

La tour de Ramlèh

Der Turm von Ramle

La torre di Ramle

La Torre de Ramle

Mount Tabor

Le Mont Tabor

Der Berg Tabor

Il Monte Tabor

El Monte Tabor

Tiberias

Tibériade

Tiberias

Tiberiade

Tiberiades

Scene of the Sermon on the Mount

L'endroit où fut prêché le sermon sur la montagne

Ort der Bergpredigt

Il posto ove Gesù tenne il Sermone della Montagna

Lugar del Sermon del la Montaña

Lake of Gennesaret

Le lac de Génésareth

Der See Genesareth

Il lago di Genesaret

Lago de Genezareth

Tiberias

Tiberias

Tiberiade

Tibériade

Tiberiades

Magdala on the Lake of Gennezar

Magdala sur le lac de Génésareth

Magdala am See Genesareth

Magdala sul lago di Genesaret

Magdala, en el Lago de Genezareth

Lake Gennezar

Au bord du lac de Génésareth

Am See Genesareth

Sul lago di Genesaret

En el Lago de Genezareth

Lake Gennezar. Place where the Five Thousand were fed

L'endroit où eut lieu, sur le lac de Génésareth, le miracle de la multiplication des pains

Ort der wunderbaren Brotvermehrung am See Genesareth

Il posto ove avvenne la miracolosa moltiplicazione dei pani sul lago di Genesaret

Lugar del Milagro de la Multiplicación de los Panes en el Lago de Genesareth

Monastery on Mount Carmel

Le couvent du mont Carmel

Das Kloster auf dem Karmel

Il monastero sul Carmelo

Monasterio en el Monte Carmelo

Monastery Garden on Mount Carmel

Jardinet du couvent du mont Carmel

Klostergärtchen auf dem Karmel

Giardinetto nel monastero del Carmelo

Pequeño jardin en el monasterio del Monte Carmelo

Grotto of Jeremiah

Grotte de Jérémie sur le mont Carmel

Jeremiasgrotte auf dem Karmel

La grotta di Geremia sul Carmelo

Gruta de Jeremias en el Monte Carmelo

Acre. Well near the Mosque

Akkâ. Fontaine de la mosquée

Akkâ. Brunnen an der Moschee

Akkâ. La fontana presso la Moschea

Akkâ. Fuente en la mezquita

Acre

Akkâ

Akkâ

Akkâ

Akkâ

Acre. Mosque

Akkâ. Moschee

Akkâ. La mosquée

Akkâ. Moschea

Akkâ. Mezquita

Acre. Atrium of the Mosque

Akkâ. Porche de la mosquée

Akkâ. Vorhalle der Moschee

Akkâ. Porticato d'ingresso alla Moschea

Akkâ. Vestibulo de la mezquita

Acre. Courtyard of the Mosque

Akkâ. Cour de la mosquée

Akkâ. Moscheehof

Akkâ. Il cortile della Moschea

Akkâ. Patio de la mezquita

Acre. Arabian Aqueduct, built circa 1800

Akkâ. Aqueduc arabe, construit vers 1800

Akkâ. Arabisches Aquaduct, um 1800 erbaut

Akkâ. Acquedotto arabo, costruito nel 1800

Akkâ. Acueducto árabe, construedo en 1800

Acre. View in the Casemates

Akkâ. Intérieur des casemates

Akkâ. Blick in die Kasematten

Akkâ. Veduta sulle casamatte

Akkâ. Vista de las casamatas

Jaffa

Jaffa

Jafa

Giaffa

Jafa

Jaffa. The harbour cliffs

Jaffa Les écueils devant le port

Jafa. Die Klippen vor dem Hafen

Giaffa. La scogliera del porto

Jafa Los arrecifes delante del puerto

Mschâttâ. Palace Ruins

Mschâttâ. Palastruinen

Mschâttâ. Rovine di palazzi

Mechîtâ. Ruines du palais

Mschâttâ. Ruinas de un palacio

Hoesn Suleiman. Church ruins

Hœsn Suleiman. Ruines de l'église

Hösn Suleiman. Kirchenruine

Hoesn Suleiman. Una chiesa diruta

Hösn Suleiman. Ruinas de una iglesia

Phoenecian Rock Tombs

Tombeaux phéniciens creusés dans le roc

Phönizische Felsengräber

Tombe rupestri d'origine fenecia

Tumbas fenicias en la roca

Tyre. Harbour

Tyr. Le port

Tyrus. Hafen

Il porto di Tiro

La ciudad puerto de Tiro

Tyre. Street Scene

Tyr. Une rue

Tyrus. Straßenbild

Tiro. Vita cittadina

La ciudad de Tiro. Vista de una calle

Tyre. Ruins of the Crusaders' Church in which the Emperor Frederick Barbarossa was buried

Tyr. Ruines de l'église des croisés où fut inhumé l'empereur Frédéric Barberousse

Tyrus. Ruine der Kreuzfahrerkirche, in welcher Kaiser Friedrich Barbarossa beigesetzt wurde

Tiro. Rovine della Chiesa dei Crociati, in cui fu sepolto l'Imperatore Frederigo Barbarossa

La ciudad de Tiro. Ruinas de la iglesia de los Cruzados en donde fué enterrado el emperador Barbarroja

Sidon

Sidon

Sidonia

Sidon

Sidon

Siddon. Fortress Tower and Mausoleum

Sidon. Tour des fortifications et chapelle funéraire

Sidon Befestigungsturm und Grabkapelle

Sidonia Torre delle fortificazioni e cappella sepolcrale

Sidon. Torre de la Fortaleza y Capilla Mortuoria

Sidon. Kalaat el-Bahr

Sidon. Kalaat el-Bahr

Sidonia. Kalaat el-Bahr

Sidon. Kalaat el-Bahr

Sidon. Kalaat el-Bahr

Sidon. Kalaat el-Mu'ezzeh

Sidon. Kalaat el-Mezze

Sidon. Kalaat el-Mezze

Sidonia. Kalaat el-Mezze

Sidon. Kalaat el-Mezze

View of Beirût

Beyrouth

Blick auf Beirût

Veduta di Beirût

Vista de Beirût

Beirût. Street scene

Une rue de Beyrouth

Beirût. Straßenbild

Una strada di Beirût

Beirût. Vista de una calle

Lebanon - Landscape

Paysage du Liban

Libanonlandschaft

Paesaggio nel Libano

Paisaje del Líbano

Lebanon-Landscape

Paysage du Liban

Libanonlandschaft

Paesaggio nel Libano

Paisaje del Líbano

Cedar Grove in Lebanon

Bois de cèdres dans le Liban

Cedernhain im Libanon

I cedri del Libano

Bosque de cedros en el Líbano

Group of Cedars

Cederngruppe

Un gruppo di cedri

Bouquet de cèdres

Arboles de cedro

Damascus

Damas

Damaskus

Damasco

Damasco

Damascus. View over the town

Damas. Vue générale de la ville

Damaskus. Blick über die Stadt

Damasco. Veduta della città

Damasco. Vista de la ciudad

Damascus. Omaiyade Mosque

Damas. La mosquée des Omeyades

Damaskus. Omaijadenmoschee

Damasco La Moschea degli Omaijadi

Damasco. Mezquita de los Omayadas

Damascus. Interior of the Omaiyade Mosque

Damas. Intérieur de la mosquée des Omeyades

Damaskus. Inneres der Omajadenmoschee

Damasco. Interno della Moschea degli Omaijadi

Damasco. Interior de la Mezquita de los Omayadas

Damascus. Gateway of the Mosque

Damas. Porte de la cour de la mosquée

Damaskus. Tor des Moscheehofs

Damasco. L'ingresso al cortile della Moschea

Damasco. .Puerta del Patio de la Mezquita

Damascus. Tomb of Saladin

Damas. Tombeau de Saladin

Damaskus. Saladins Grab

Damasco. La tomba di Saladino

Damasco. La Tumba de Saladino

Damasco. Mosque of Sultan Selim

Damas. La mosquée du sultan Selim

Damaskus. Moschee Sultan Selim

Damasco. La Moschea del Sultano Selim

Damasco. Mezquita de Selim el Grande

Damascus. Street Scene

Damas. Une rue

Damaskus. Straßenbild

Damasco. Una strada

Damasco. Vista de una calle

Damascus. Mosque Courtyard

Damas. Cour de mosquée

Damaskus. Moscheehof

Damasco. Il cortile d'una Moschea

Damasco. Patio de una mezquita

Damascus. Interior of an Arabian Bath

Damas. Intérieur d'un bain arabe

Damaskus. Inneres eines arabischen Bades

Damasco. L'interno di un bagno arabo

Damasco. Interior de un baño árabe

Damascus. Grave of Fatima

Damas. Tombeau de Fatime

Damaskus. Grab der Fatima

Damasco. La tomba di Fatima

Damasco. Tumba de la Sultana Fatima

Baalbek. The Great Stone

Ba'albek. La grande pierre

Ba'albek. Der große Stein

Baalbek. La gran pietra

Ba'albek. La Gran Piedra

Baalbek. View of the Acropolis

Ba'albek. Vue de l'Acropole

Ba'albek. Blick auf die Akropolis

Baalbek. Veduta dell'Acropoli

Ba'albek. Vista de la Acrópolis

Baalbek. Interior of the Temple of the Sun

Ba'albek. Intérieur du temple du Soleil

Ba'albek. Inneres des Sonnentempels

Baalbek. Interno del Tempio del Sole

Ba'albek. Interior del Templo del Sol

Baalbek. Entrance to the Temple of the Sun

Ba'albek. Entrée du temple du Soleil

Ba'albek. Eingang zum Sonnentempel

Baalbek. Ingresso al Tempio del Sole

Ba'albek. Entrada al Templo del Sol

Baalbek. Columns near the Temple of the Sun — Ba'albek. Colonnes du temple du Soleil

Ba'albek. Säulen am Sonnentempel

Baalbek. Le colonne del Tempio del Sole — Ba'albek. Columnas del Templo del Sol

Baalbek. Columns of the Temple of Jupiter

Ba'albek. Les colonnes du temple de Jupiter

Ba'albek. Die Säulen des Jupitertempels

Baalbek. Le colonne del Tempio di giove

Ba'albek. Columnas del Templo de Jupiter

Baalbek. View from the Acropolis to Lebanon

Ba'albek. Vue du haut de l'Acropole sur le Liban

Ba'albek. Blick von der Akropolis auf den Libanon

Baalbek. Veduta sul Libano dall'Acropoli

Ba'albek. Vista del Líbano desde la Acrópolis

Tripolis. View of the castle

Tripoli de Syrie. Le Château

Tripolis. Blick auf die Burg

Tripoli. Veduta del Castello

Trípolis. Vista del castillo

Aleppo

Alep

Aleppo

Aleppo

Alepo

Aleppo. Gate of the Citadel

Alep. Porte de la citadelle

Aleppo. Tor der Citadelle

Aleppo. Ingresso alla Cittadella

Alepo. Puerta de la Ciudadela

Aleppo. On the Citadel

Alep. Sur la citadelle

Aleppo. Auf der Citadelle

Aleppo. Sulla Cittadella

Alepo. En la Ciudadela

Palmyra

Palmyre

Palmyra

Palmira

Palmira

Palmyra. Colonnade and Triumphal Arch

Palmyre. Colonnade et arc de triomphe

Palmyra. Säulenhalle und Triumphbogen

Palmira. Porticato ed arco di trionfo

Palmira. Pórtico y Arco de Triunfo

Palmyra. Temple columns

Palmyre. Colonnes du temple

Palmyra. Tempelsäulen

Palmira. Colonne del Tempio

Palmira. Columnas del Templo

Palmyra. Vaulted tomb with paintings dating from the time of the Roman Empire

Palmyre. Sépulture avec peintures murales, datant de l'époque des empereurs romains

Palmyra. Grabgewölbe mit Wandmalereien aus der römischen Kaiserzeit

Palmira. Tomba a vôlta con pitture murali dell'espoca imperiale romana

Palmira. Bóveda funeraria con frescos romanos de la época del Imperio

Diarbekr. Courtyard of the Great Mosque

Diarbékir. Cour de la grande mosquée. Façade ouest

Diarbekir. Hof der grossen Moschee. Westfassade

Diarbekir. Cortile della grande Moschea. Facciata occidentale

Diarbeklr. Patio de la Gran Mezquita. Fachada occidental

Diarbekr. Interior of the Great Mosque

Diarbékir. Intérieur de la grande mosquée

Diarbekir. Inneres der großen Moschee

Diarbekir. Interno della grande Moschea

Diarbekir. Interior de la Gran Mezquita

Diarbekr. Entrance to the Great Mosque

Diarbékir. Entrée de la grande mosquée

Diarbekir. Eingang zur großen Moschee

Diarbekir. Ingresso alla grande Moschea

Diarbekir. Entrada a la Gran Mezquita

Chidr Elias. Domed tomb

Khidr Élie. Tombeau à coupole

Chidr Elias. Kuppelgrab

Chidr Elia. Tomba a cupola

Chidr Elias. Bóveda mortuoria

Ancient cistern near Urfa

Citerne antique près d'Ourfa

Antike Zisterne bei Urfah

Cisterna antica presso Urfa

Antigua Cisterna cerca de Urfah

Village on the Tigris

Village sur le Tigre

Dorf am Tigris

Villaggio sul Tigri

Aldea en las márgenes del Tigris

Hisn Kef. Ruins of Mosque and bridge

Hisn Kef. Ruine von Moschee und Brücke

Hisn Kef. Rovine di una Moschea ed un ponte

Hisn Kef. Ruines de la mosquée et du pont

Hisn Kef. Ruina de una mezquita y puente

Arbela

Arbela

Arbela

Arbelles

Arbela

Takrit. Islamic sanctuary

Takrit. Sanctuaire islamique

Takrit. Islamisches Heiligtum

Takrit Santuario islamico

Takrit. Santuario islamita

Halebiye on the Euphrates. The Zenobia of the Ancients

Halebije sur l'Euphrate, la Zénobie des anciens

Halebije am Euphrat. Das Zenobia der Alten

Halebije sull'Eufrate. Il Zenobia degli Antichi

Halebije en el Eufrates, llamada Zenobia en la antiguedad

Babylon. The Ishtar Gate after the excavations

Babylone. La porte Ichtar dégagée par les fouilles

Babylon. Das Ischtar-Tor nach der Ausgrabung

Babilonia. La Porta d'Isctar dopo i lavori di scavo

Babilonia. La Puerta Ischtar después de las excavaciones

Babylon. Bull reliefs on the Ishtar Gate

Babylone. Reliefs de taureaux sur la porte Ichtar

Babylon. Stierreliefs im Ischtar-Tor

Babilonia. Rilievi rappresentanti dei tori sulla Porta d'Isctar

Babilonia. Toros en relieve en la Puerta de Ischtar

Assur. Foot-hills of the Jebel Chanûke, in the background ruins with Temple Tower (Zikurat)

Assur. Contreforts du Djébel-Chanoûk, au fond les ruines avec la tour du temple (ziggurat)

Assur. Ausläufe des Dschebel Chanûke, im Hintergrunde die Ruinen mit dem Tempelturm (Zikurat)

Assur. Contrafforti del Gebel Chanûke, nello sfondo le rovine con la torre del Tempio (Zikurat)

Assur. Ramales de la montaña Dschebel Chanûke. En el fondo ruinas con la torre del templo (Zikurat)

The Tigris from below Assur near the Jebel Chanûke

Le Tigre au pied du Djébel Chanoûk en aval d'Assur

Der Tigris unterhalb von Assur am Dschebel Chanûke

Il Tigri nei pressi di Assur, col Gebel Chanûke

El Tigris abajo de Assur, cerca de Dschebel Chanûke

Assur. View from the north showing the Zikurat

Assur. Front nord et ziggurat

Assur. Nordfront mit Zikurat

Assur Fronte settentrionale col Zikurat

Assur. Parte norte con el Zikurat

Birs. The Borsippa of the Ancients. Ruins of the Zikurat (formerly taken for the Tower of Babel)

Birs (la Borsippa des anciens). Ruines de la ziggurat (prise autrefois pour la tour de Babel)

Birs. Das Borsippa der Alten. Ruine der Zikurat (früher für den Turm von Babel gehalten)

Birs. Il Borsippa degli Antichi. Rovine del Zikurat (tenuto un tempo per la Torre di Babele)

Birs, la Borsippa de la antiguedad. Ruinas del Zikurat, torre considerada antes como la Torre de Babel

Nimrûd. Ruins of the Temple Tower (Zikurat) and winged bull at the gate

Nimroûd. Ruines de la tour du temple (ziggurat) et taureau ailé

Nimrud. Ruine des Tempelturms (Zikurat) und geflügelter Torstier

Nimrud. Rovine della torre del Tempio (Zikurat) e toro alato sulla Porta

Nimrud. Ruina de la torre del templo Zikurat y toros con alas

Nêbi Yûnus. Town on the ruins of Nineveh

Nêbi Younous, ville bâtie sur les ruines de Ninive

Nêbi Junus. Die Stadt auf den Trümmern Ninives

Nèbi Yunus. La città sulla rovine di Ninive

Nêbi Junus. Ciudad construida sobre las ruinas de Nínivi

Nêbi Yûnus. Mimbar in the Mosque of Jonah

Nêbi Yognous. Mimbar dans la mosquée de Jonas

Nêbi Junus. Mimbar in der Jonasmoschee

Nêbi Yunus. Mimbar nella Moschea di Giona

Nêbi Junus. Mimbar en la Mezquita de Jonás

Môsul. Mosque courtyard

Mossoul. Cour d'une mosquée

Mosul. Moscheehof

Mossul. Cortile d'una Moschea

Mosul. Patio de una mezquita

Hatra. Palace ruins

Hatra. Ruines d'un palais

Hatra. Palastruine

Hatra. Rovine di un palazzo

Hatra. Ruinas de un palacio

Kerkuk. Coloured stone mosque

Kerkoûk. Mosquée de couleurs variées

Kerkuk. Bunte Moschee

Kerkuk. Moschea in pietra a varis colore

Kerkuk. Mezquita pintada con diversos colores

Mōsul. Minaret of the Great Mosque

Mossoul. Minaret de la grande mosquée

Mosul. Minaret der großen Moschee

Mossul. Minareto della grande Moschea

Mosul. Minarete de la Gran Mezquita

Samarra. Minaret of the Great Mosque

Sâmarâ. Minaret de la grande mosquée

Samarra. Minaret der großen Moschee

Samarra. Minareto della grande Moschea

Samara. Minarete de la Gran Mezquita

Ctesiphon. Palace ruins

Ctésiphon. Ruines du palais

Ktesiphon. Palastruine

Ctesifonte. Rovine di un palazzo

Ktesifon. Ruinas de un palacio

Kerbelâ. View of the town and the Mosque of Sidnâ Husein

Kerbélâ. Vue de la ville et de la mosquée de Houseïn

Kerbela. Blick auf die Stadt und die Huseinmoschee

Kerbela. Veduta sulla città e la Moschea di Hussein

Kerbela. Vista de la ciudad y de la Mezquita de Husein

Sheikh Adi. Santuary of the Jezîds (so-called Devil Worshippers)

Cheikh. Adi. Sanctuaire de Djezzides, dits adoratours du diable

Scheich Adi. Heiligtum der Jeziden (sogen. Teufelsanbeter)

Sceicco Adi. Santuario degli Adoratori del Diavolo

Jeque Adi. Santuario de los Jezidas, llamados adoratores del diablo

Marriage hut of Arab Fellahin with the newly married couple

Maisonnette de mariage des fellahs arabes, avec les nouveaux mariés

Hochzeitshäuschen arabischer Fellachen mit den Neuvermählten

Casina nuziale di Fellacchi arabi con gli sposi novelli

Casita de bodas de los felahs. Pareja de recién casados

Village Canal in the swamps of the Lower Euphrates

Canal dans les marais de l'Euphrate inférieur

Dorfkanal in den Sümpfen am unteren Euphrat

Canale di un villaggio nelle paludi del Tigri inferiore

Canal de una aldea en los pantanos del curso inferior del Eufrates

Bagdad. Taking stores aboard on the Tigris by means of guffas

Bagdad. Chargement de gouffas sur le Tigre

Bagdad. Verladen mit Hilfe von Guffas am Tigris

Bagdad. Operazioni di scarico per mezzo di guffa sul Tigri

Bagdad. Kufas empleadas para cargar un barco en el Tigris

Shâmar Beduins in tent

Bédouins Chamars sous la tente

Schammarbeduinen im Zelt

Beduini Sciamar sotto la tenda

Tienda de beduinos Schamar

Dlêm Beduins

Bédouins Dlêms

Dlêm Beduinen

Beduini Dlêm

Beduinos Dlêm

Fishing village at Maskat

Village de pêcheurs près de Mascate

Fischerdorf bei Maskat

Villaggio di pescatori presso Mascat

Aldea de pescadores cerca de Maskat

El Koweit. Ships in harbour

Bateaux dans le port de Koweit

Koweit. Schiffe im Hafen

Koveit. Bastimenti nel Porto

Koweit. Buques en el puerto

Redâa in Yemen

Redâa dans l'Yémen

Redâa im Yemen

Redâa nel Yemen

Redâa en el Yemen

Garriye el Galil in Yemen

Garije el Galil dans l'Yémen

Garije el Galil im Yemen

Garije el Galil nel Yemen

Garije el Galil en el Yemen

Sanaa in Yemen

Sana dans l'Yémen

Sana im Jemen

Sana nel Yemen

Sana en el Yemen

Sanaa. El Djose garden

Sana. Le Jardin El-Djose

Sana. Garten el Djose

Sana. Giardino di el Giose

Sana. Jardín el Djose

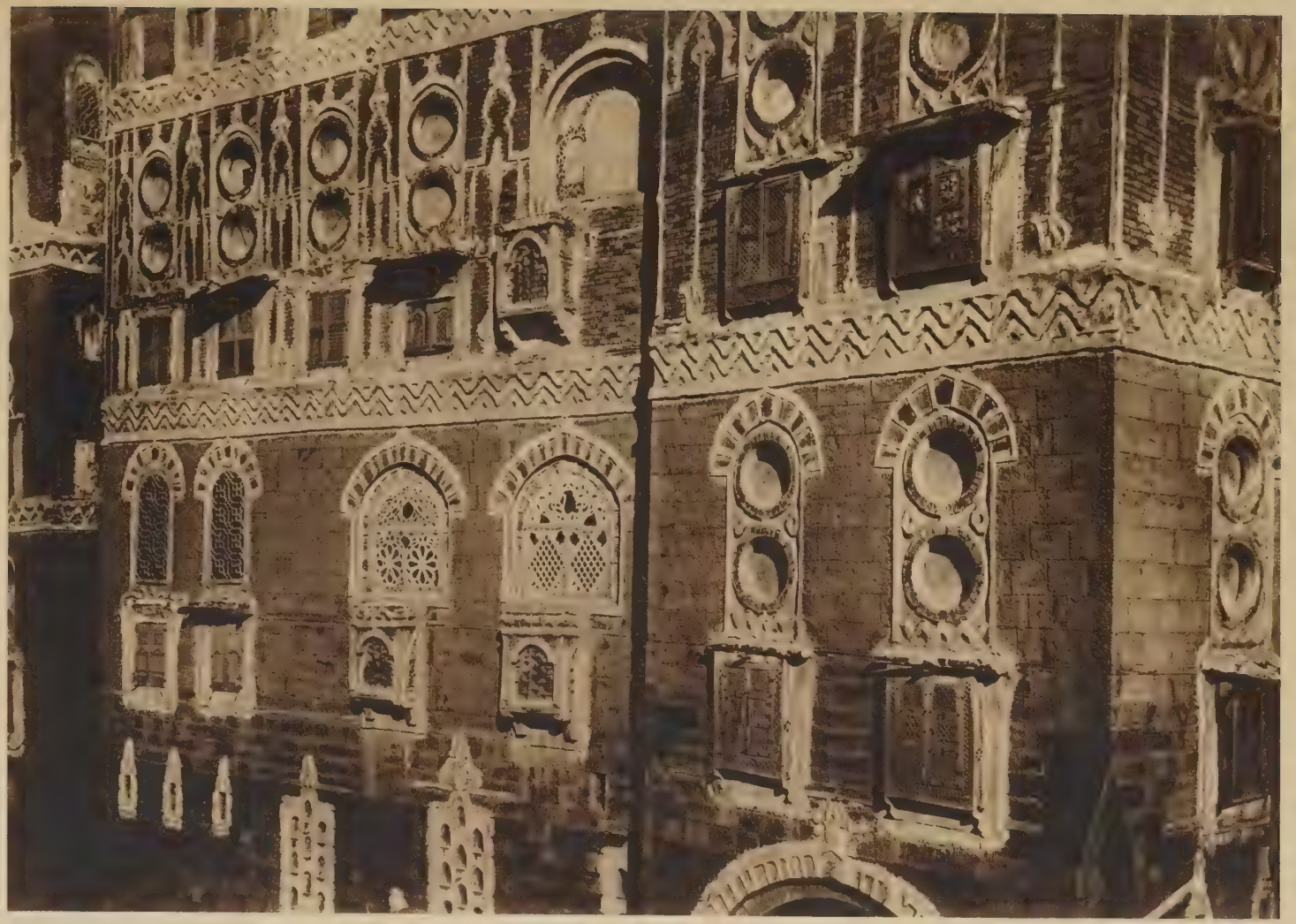
Main square in Sanâa

Sana. La Place

Sana. Stadtplatz

Sana. Piazza della città

Sana. Plaza de la ciudad



Sanâa Details of the façade of an Arab house

Sana. Détail de la façade d'une maison arabe

Sana. Fassadendetail eines arabischen Hauses

Sana. Dettaglio della facciata di una casa araba

Sana. Detalle de la fachada de una casa árabe

Sanâa. Mosque

Sana. Mosquée

Sana. Moschee

Sana. Moschea

Sana. Mezquita

El Hagari in Yemen

El Hageri dans l'Yémen

El Hageri im Yemen

El Agheri nel Yemen

El Hageri en el Yemen

Mocca. Mosque

La Mecque. Mosquée

Mokka. Moschee

Mocca. Moschea

Mezquita en la ciudad de Moka

Medina. Tomb of the Prophet

Médine. Tombeau du Prophète

Medina. Grab des Propheten .

Medina. La tomba del Profeta

La Tumba del Profeta en Medina

Medina

Médine

Medina

Medina

Medina

Taiz in Yemen

Taiz dans l'Yémen

Taiz im Yemen

Taiz nel Yemen

Taiz en el Yemen

Mecca

La Mecque

Mekka

La Mecca

La Meca

Mecca. Pilgrims before the Kaaba

La Mecque. Pèlerin devant la Caaba

Mekka. Pilger vor der Kaaba

La Mecca. Pellegrini dinanzi alla Caaba

Peregrinos delante de la Kaaba en la Meca

Mecca pilgrims landing at Jeddah

Pèlerins de la Mecque débarquant à Djeddah

Dschidda. Landende Mekkapilger

Gidda. L'arrivo di pellegrini della Mecca

Desembarque de los peregrinos de la Meca en Djeddah

Russian pilgrims in the desert on the way to Sinai

Pèlerins russes traversant le désert pour se rendre au Sinaï

Russische Sinaipilger in der Wüste

Nel deserto. Pellegrini Russi travarsano il deserto per Dirigersi al Sinai

Peregrionos rusos atraviesan el desierto para visitar el Monte Sinai

Mount Sinai. The Jebel Mûsâ

Sinaï. Le Djebel Mouça

Sinai. Der Dschebel Mûsâ

Sinai. Il Gebel Mûsâ

El Sinai. El Djebel Mûsâ

Mount Sinai. Church and mosque on the summit of the Jebel Mûsa

Église et mosquée sur le sommet du Djebel Mouça

Sinai. Kirche und Moschee auf dem Gipfel des Dschebel Musâ

Sinai. Chiesa e Moschea sulla cima del Gebel Mûsâ

El Sinai, Iglesia y mezquita en la cumbre del Djebel Musa

Ascent to the Sinai Monastery

La montée du couvent du Sinaï

Aufstieg zum Sinaikloster

La Salita del Convento sul Sinai

Subida al Monasterio del Monte Sinai

Mount Sinai Monastery of St. Catherine

Sinaï. Le couvent Ste. Catherine

Sinai. Kathrinenkloster

Sinai. Il Convento delle Caterine

El Sinai. Monasterio de Santa Catarina

Mount Sinai. Chapel of the Burning Bush in the Monastery of St. Catherine

Sinaï. La Chapelle du Buisson ardent dans le couvent Ste. Catherine

Sinai. Kapelle des brennenden Dornenbusches im Kathrinenkloster

Sinai. La Cappella del Roveto Ardente nel Convento delle Caterine

Capilla de la Zarza ardiente en el monasterio de Santa Catarina

Mount Sinai. Confession Steps

Sinaï. Escalier de la Confession

Sinai. Beichttreppe

Sinai. La Scala della Confessione

El Sinai. Escalera de la Confesion

Palmtrees at the Springs of Moses near the Suez-Canal

Palmeraie de la Source de Moïse au bord du canal de Suez

Palmenhain an der Mosesquelle am Suez-Kanal

Il Palmeto della Fonte di Mosè presso il canale di Suez

Bosque de palmeras en la Fuente de Moises, cerca del canal de Suez

Wâdi el Hsa in the Arabian Desert

Ouadi-el-Hsa dans le désert d'Arabie

Wadi el Hsa in der arabischen Wüste

Wadi el Hsa nel deserto arabo

Wadi el Hsa en el desierto de Arabia

Petra. Rock Tombs

Pétra. Tombeaux partiqués dans la roche

Petra. Felsengräber

Petra. Tombe scavate nella roccia

Petra Sepulcros cavados en la roca

Petra. Rock Tombs

Pétra. Tombeaux partiqués dans la roche

Petra. Felsengräber

Petra. Tombe scavate nella roccia

Petra. Sepulcros cavados en la roca

Petra. Ornamental detail of tomb

Pétra. Couronnement d'un tombeau

Petra. Grabbekrönung

Petra. Cresta tombale

Petra. Columna ornamental de una tumba